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Fundamentalism: The British Scene

JAMES I. PACKER

Thirty years ago, it was generally thought that conservative evangelicalism in Britain was a spent force. But this is no longer so. The editor of the 1955 edition of *Crockford's Clerical Directory,* in his traditional prefatory survey of Anglican affairs, noted that "Evangelicalism has had a great revival in recent years, particularly among young people," and went on to refer with some regret to "the growth of Fundamentalism in the universities and theological colleges." All the Protestant denominations have been more or less affected in this way. The Inter-Varsity Fellowship and other interdenominational evangelical youth movements have grown rapidly in numerical strength since 1945. Billy Graham's work, too, has made its own contribution towards putting evangelicalism back on the map.

For the first time in many decades, a point is being reached at which it becomes possible for evangelicals to think in terms of a planned strategy of theological advance. Liberalism seems to have shot its bolt, and Anglo-Catholicism to have lost its way; and with the impetus of both these theological pacemakers slackening, indigenous British theology is at present not far from the doldrums. The situation calls evangelicals to throw off the defensive and isolationist mentality, which has inevitably been built up during the lean years of endless rearguard actions, and to make a constructive re-entry into the field of theological debate.

In a challenging series of articles in CHRISTIANITY TODAY (June-July, 1957, since published in fuller form under the title *Evangelical Responsibility in Contemporary Theology*), the Editor called for a serious reconsideration of the Fundamentalist-Modernist controversy. Such an appeal is at least as relevant to the British situation as to that in America; particularly in view of the fusillade of sniping comment—sometimes patronizing, sometimes pompous, sometimes hysterical—that has been sustained during the past two years against "fundamentalism." (The word is placed in quotation marks because, though it is the term which critics habitually use, the majority of British conservatives have never espoused it, do not like it, and prefer, with Dr. Carl F. H. Henry, to call themselves evangelicals, on the ground that this term is more scriptural, meaningful, and less encrusted with unhelpful associations.)

James I. Packer is Tutor at Tyndale Hall, Bristol, England. A scholar of Corpus Christi College, Oxford, he graduated in classical studies, philosophy, and theology. In 1954 he received his D.Phil. degree for a thesis on the soteriology of Richard Baxter. He was curate at St. John's Church, Harborne, Birmingham, from 1952-54, when he was called to Tyndale Hall as Lecturer. He is the author of *Fundamentalism and the Word of God,* published by the Inter-Varsity Fellowship.

BEFORE 1914

The closing decades of the nineteenth century saw liberal ideas seeping steadily into British Protestant thought. Rationalistic criticism and humanistic theology flourished in the pantheizing atmosphere which a dominant philosophical idealism had generated. Young Robertson Smith stuck out his neck over the Graf-Wellhausen hypothesis and as a result was removed from his chair at Aberdeen for heresy in 1881; but his teacher, A. B. Davidson, a more prudent man, continued quietly propagating "higher criticism" in Edinburgh without let or hindrance. C. H. Spurgeon waged the Down Grade Controversy during 1887 in hope of rallying his fellow-noncomformists to the historic Evangelical faith, on which he feared they were losing their grip. But the controversy revealed that the damage was already done, and the majority of Free Church ministers had ceased to be with him.

In the Church of England, the theological running was mostly made by liberal Anglo-Catholics, with Charles Gore at their head. Evangelicals in all the denominations found themselves outnumbered and bypassed. Lacking champions of the calibre of Warfield and Machen, they tended simply to withdraw from the theological battlefield, comforting themselves with the thought that liberalism must sooner or later discover its own inadequacy and burn out, after which there would surely be a return to the old paths. Meanwhile, they would dig in where they were, conserving the traditional evangelical positions, and stay put. They were not in a position to know, as we do, how demoralizing and enervating is the Maginot line mentality. It is not surprising to find that the literature produced

by evangelicals during the generation after 1914 was almost all poor, and the impact made on the life of the churches was negligible.

BETWEEN THE WARS

The fundamentalist crusade of the twenties in America had no British counterpart, although Machen's *What is Faith?* aroused some discussion when it appeared in a British edition in 1925. Generally, the attention of evangelicals during these years was taken up with missions, conventions and adventist speculations. The most vigorous protagonists for evangelicalism were the conservative leaders in the Church of England. A group of these produced a symposium, *Evangelicalism,* which was intended as a manifesto; but it was a disappointing volume which bore no comparison with the comparable Anglo-Catholic book, *Essays Catholic and Critical,* which appeared in 1926.

During the twenties, the self-styled "liberal evangelical" party within the Church of England announced its arrival with two volumes of essays, *Liberal Evangelicalism* and *The Inner Life*. This group took the position that evangelicalism is essentially an ethos—one stressing the experience of conversion and personal fellowship with God—and that this ethos be wedded to liberal theology, not merely without loss, but with positive profit. It should be pointed out that, if one takes the word "evangelicalism" in its historic sense, as denoting loyalty to the doctrines of the Reformation creeds on a basis of biblical authority, "liberal evangelicalism" is simply a contradiction in terms. The proper name for this standpoint would be "pietistic liberalism," or something of that nature. On the whole, however, this group has made little significant contribution to current theology, and none to the debate between authentic evangelicalism and its opponents.

THE PRESENT POSITION

British evangelicalism is now regaining strength, theologically and numerically. The opening in Cambridge of the Inter-Varsity Fellowship's own residential library and research center, Tyndale House, and the growing band of scholars who work in association with this movement, are encouraging signs of the times. The evangelical resurgence has forced itself on the notice of the rest of the church and evoked a good deal of comment, as we observed earlier.

The most serious critical discussion appearing so far is *Fundamentalism and the Church of God,* by an Anglo-Catholic, Gabriel Hebert (1957). Dr. Hebert professes to deal specifically with "conservative evangelicals in the Church of England and other churches, and with the Inter-Varsity Fellowship" (p. 10). What he writes makes clear that in his view it is among Anglicans and the I.V.F. that the main strength of the movement lies. His book, however, though conscientiously charitable and sober, disappoints; he misses the major issues at stake altogether, and this I have tried to show in my own *'Fundamentalism' and the Word of God* (I.V.F., 1958). Here, however, all that is possible is a brief commentary on the main criticisms which he and others have made.

THE DOCTRINAL DEBATE

The chief complaint relates to the evangelical view of Scripture. Hebert describes this as belief in the factual inerrancy of biblical assertions, from which, he supposes, evangelicals infer that exegesis should be as literalistic as possible; that is to say, that every narrative should be treated as having the character and style of a modern prose newspaper-report. He is, of course, right to insist that a hermeneutical canon which arbitrarily imposes on Scripture a modern norm, rather than seeking to appreciate the narrative methods of Scripture for what they are, is theologically indefensible. But he is wrong in thinking that British evangelicals espouse any such canon. No one disputes that the Bible itself must be allowed to fix the criteria of the inerrancy to which it lays claim. Hebert here attacks a man of straw.

Moreover, Hebert's account of the evangelical view is incomplete, and reflects a defective critical standpoint. Evidently he has stopped short at asking how far empirical evangelicalism differs from his own position, and has not considered the further question of what evangelicalism is in terms of itself. Otherwise, he could hardly have failed to notice that what is fundamental to the fundamentalism which he is examining is not one particular hermeneutical principle, but an uncompromising acceptance of the authority of all that Scripture is found to teach—including its witness to its own character and interpretation. The constitutive principle of evangelicalism is the conviction that obedience to Christ means submission to the written Word, as that whereby Christ rules his Church; whence arises the evangelical determination to believe all that Scripture asserts, as being truth revealed by God, and to bring the whole life of the Church into conformity with it.

Some excuse for Hebert's misunderstanding may lie in the fact that during the past decades British evangelicalism has been in serious danger of misunderstanding itself. Evangelicals have thought and spoken as if the essence of evangelicalism was the maintaining of a distinctive exegetical tradition, which was itself above criticism and could be taken as a yardstick for judging the expository work of others. But such optimism, of course, is not warranted. It does not follow that, because one's approach to the Bible is right, one's exegesis therefore will be skillful. It may be that at some points current evangelical interpretation is inferior to that of

other schools of thought. It may be that evangelicals merit some censure for their past unwillingness to criticize their own exegesis and to learn from other sources outside their own constituency. (Not that they would in that case be the only guilty parties in Christendom, by any means.) But all this has nothing to do with the question of what evangelicalism is. The most that it can show is that modern evangelicalism has on occasion failed to be true to itself. If the present outburst of criticism helps British evangelicals to see this, and to realize more clearly what kind of a position evangelicalism really is, it will do immense good.

The other doctrinal point of substance that has been raised concerns the atonement. Evangelicals are criticized for adhering to the doctrine of penal substitution. This criticism comes, not from liberals of the older school, which rejected this doctrine on rationalistic grounds while admitting that the Bible taught it, but from representatives of the modern "biblical theology" movement (notably, Hebert, the Archbishop of York, and Professor G. W. H. Lampe), who profess to reject the doctrine on exegetical grounds, doubting whether the Bible teaches it, at any rate in the form in which evangelicals assert it. (Hebert would gloss the penal idea in terms of Aulén's "classic" theory; Professor Lampe and the Archbishop, following Maurice, think that Scripture teaches an atoning death which was representative, but not substitutionary.) The issue here, therefore, is a purely exegetical one; for "Biblical Theology," however inconsistently, does not dispute the binding character of any doctrine taught in Scripture, except the doctrine of the unerring truth and unqualified authority of Scripture itself. To the question, whether we should hold the biblical doctrine of the atonement, Hebert and his fellows would say yes, though to the logically prior question, whether we should hold the biblical doctrine of the trustworthiness and authority of biblical teaching as such, they seem, if not to say (for they avoid the question), at any rate to mean no. It would be tempting to reflect on the oddity of this, if space permitted.

PRACTICAL ISSUES

Critics are generous in praising the evangelistic zeal and personal devotedness of evangelicals, but complain, with some justice, of two prevalent weaknesses in their outlook: one ecclesiastical, the other ethical. Both recognizably derive from the somewhat flabby pietism that spread through the evangelical constituency via the convention movement at the end of the last century. The effect of this pietistic conditioning was to focus concern exclusively on the welfare of the individual soul, and to create indifference both to the state of the churches and to the ordering of society. These tendencies were reinforced by reaction, on the one hand, against liberal control of the denominations, and, on the other, against the "social gospel" which liberalism purveyed as its own alternative to the evangelistic message. In addition, dispensational adventism, widely held during the first half of the century, insisted that the growing apostasy of Protestant Christendom was a sure sign of the imminence of Christ's return, and so tended to destroy all interest in trying to remedy the situation. This type of adventism is now, if not exploded, at least out of fashion, and it is to be hoped that the apathetic pessimism which it fostered is on the way out too.

The first weakness specified may be described as the undenominational mentality. The complaint here is that evangelicals regard inter-denominational organizations as filling the center of the ecclesiastical stage. True, these profess to serve the churches; but, it is said, what they do in fact is to divert the energies of their adherents into non-denominational channels, to such a degree that worship, sacraments and service within the local congregation are crowded into second place. There seems to be some truth in this. The strength and attraction of the inter-denominational movements rest in part on the deep sense of brotherhood and mutual loyalty generated within them (English evangelicalism has happily been free from the rancorous temper and fissiparous tendencies which have disfigured parallel movements elsewhere); but this very warmth of fellowship makes evangelicals understandably reluctant to plunge back into the chillier streams of local church life and work for Christ there.

In the writer's judgment, the reinvigorating of the local church as an aggressive witnessing community is strategic priority number one in the present British situation, and evangelicals will fail miserably if they do not direct their chief efforts to this end. In this connection, large-scale inter-church evangelistic campaigns must be judged a mixed blessing, for, however much immediate good they do, they tend to distract attention and effort away from the long-term priorities.

The second complaint is that evangelicals live in the world as if they were out of the world, showing a sublime insensitiveness to the implications of the Gospel for social, political, economic and cultural life, and shirking the responsibility of bearing a constructive Christian witness in these fields. Here, again, there is truth in the accusation. The antinomian tendencies which always hang around pietism have led in this case to a deplorable ethical shallowness; evangelicals today are not noted for personal integrity, public spirit and passionate love of righteousness in the way that (say) Shaftesbury and Wilberforce were. In this connection, perhaps the healthiest current sign is a widespread reawakening of interest in Puritan theology. This, with its profoundness and passion, its clear-cut

delineation of grace and godliness, its broad world-view and consuming concern for the glory of God in all things, is perhaps better adapted than any other part of the evangelical tradition to restore spiritual depth and moral fibre to British evangelicals today.

The present revival of evangelical fortunes is heartening. But it comes at the end of three-quarters of a century of moral, spiritual and intellectual decline, during which evangelical influence in the churches and the country has grown steadily less till now it is very small; and though many non-evangelicals have recently acquired an evangelistic veneer, evangelicalism proper does not seem as yet to have regained any of its lost ground. Rather, its inner resurgence has coincided with the exertion of new pressures, ecclesiastical and ecumenical, designed to squeeze it into an alien mold and thereby terminate its distinctive existence. These pressures seem likely to increase; no doubt some gruelling years lie ahead. Our hope is that the strength of God may be made perfect in the weakness of his servants.

Christians and the Crisis of Race

TIMOTHY L. SMITH

The renewal of the crisis over school integration in the South raises issues which go to the heart of the relations between the Gospel, the Church and the world. The Christian commitment to brotherhood and love is as much at stake as the central idea of democracy —the dignity of the individual.

The crisis makes us ask again some ancient questions. What is the role of the Church of Christ in a democratic society? If it be granted that the Gospel requires us to seek to have its truth applied to the social situation, are we to declare principles only, or programs for action? In any case, is it the organized church or individual Christians acting in their capacity as citizens who must bear this witness?

Such questions as these lie subordinate to another one whose significance the worldling often fails to see. It is this: can Christians speak or act unlovingly to gain the ends of brotherhood and love? Dare we compromise the means to reach the goals? Surely, our answer here is no.

THE SLAVERY CRISIS

All these issues resemble closely those which the slavery crisis raised among evangelical Christians a hundred years ago. Then, as now, an institution of long social and legal standing came to seem contrary to both God's law and democratic principle. Then, as now, churchmen debated whether the Christian witness against social evil was the task of the regenerate citizen or the believing community. The unity of both church and nation seem to be at stake. And the same law of love which condemned the Negro's bondage held Christian men back from direct action to strike away his chains.

The tensions of that crisis of long ago found resolution at last in the outbreak of a tragic civil war. In time, antislavery churchmen who had not wanted nor expected war came to see the bloody conflict as a work of divine judgment upon both North and South. Julia Ward Howe set this thought to unforgettable words and music in her famous "battle hymn." An awakened generation had learned at Fredericksburg and Chancellorsville a new conception of the Coming of the Lord. The wine of liberty was to flow blood-red from the sword of his wrath. Likewise Lincoln, in his Second Inaugural, reminded a sorrowing nation that the judgments of the Lord were true and righteous altogether.

What are evangelical Christians to do in the social crisis of our times, therefore, when they remember the involvement of their spiritual forbears—Charles G. Finney, William E. Boardman, Dwight L. Moody, and Gilbert Haven—with the conflict of that age?

The question comes with particular force when we realize that today's trouble arises from an evil expressly forbidden in God's Word, whereas slavery itself is not so condemned. The antislavery preachers had to establish the point that the Bible enjoined upon both masters and servants such commitment to personal respect, to brotherhood and mutual acceptance in the

Timothy L. Smith is the author of *Revivalism and Social Reform in Mid-Nineteenth Century America,* which won the Frank S. Brewer Prize for 1955 from the American Society of Church History. A graduate of the University of Virginia, he received the M.A. and Ph.D. degrees from Harvard. A minister in the Church of the Nazarene, he is currently serving as chairman of the history department at East Texas State College.

fellowship of the Gospel, as to make slavery in the long course of Christian history unthinkable.

How, then, can today's Bible-believing Christian justify any permanent status for the racial injustices of our time? The essence of discrimination is a rejection of persons and a violence to the spirits of men which Christ and the Apostles clearly condemned. The Sermon on the Mount is very explicit at this point. Murder you have been taught to abhor, Jesus said. "But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca [of which a free translation might read, 'you nigger'], shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire."

Ought we not to ask ourselves in the light of these words what happens to the spirit of a sensitive Negro youth when he sees the sign "white only" over the cleaner drinking fountain, the more decent rest room, the more respectable tourist court and restaurant? Can we escape responsibility for the wounding of minds and hearts which goes on every day when bright young Negro couples try to escape the crowded colored districts of New York, Chicago and Detroit?

Is not the murder of the spirits of men which goes on every day, in my native Southland as well as in the North, a more literal contradition of the Word of God than chattel slavery ever was?

To say this does not of course alter very much the roots of emotion and feeling which lie beneath every southerner's struggle with his conscience on this issue. This is especially true for someone reared among the small-farmer class of southern whites. Nor does seeing the reality of the evil resolve our dilemma concerning what we may do about it.

However, it is good to ask ourselves what courses of action or expression evangelical Christians, North and South, *might* follow in this crisis.

COURSES OF ACTION

Let us begin with first things. In whatever we say or do, we dare not violate the spirit of love and brotherhood into whose rich enjoyment we wish the Negro to be brought. The Kingdom of love cannot be enlarged through deeds of violence. For this great lesson's recent underlining we must be grateful to the colored population of Montgomery, Alabama.

A second mutual resolve seems open to us, namely, that we shall not allow ourselves to become partners in a conspiracy of silence. The editor of *The Arkansas Gazette* has said recently that the conflicts over the Supreme Court decision on school integration have turned the clock back 50 years, and undermined completely the freedom of "moderate" southerners to speak on this issue. If this be so, Christian men can have no business bowing to it. When in the history of Christ's church have men of piety had license to be silent in the face of evil?

There are ways in which we can speak lovingly. Agitation may not be the Christian's task, but intercession and witness ever are. In our public prayers, frequently in our sermons, in our Sunday School classes, and in the things we write and publish, we can find quiet but effective ways to say again and again that there is unfinished business at hand, that a great evil in our midst is not yet forsaken.

We must speak. Often enough for our hearers not to forget our concern and their duty. Lovingly enough for the world not to forget the crying compassion of a crucified Lord.

ABSOLUTIZING A PROGRAM

Yet a third common stand invites us. Ought we not to forswear putting the Church of Christ in bondage to a particular program of reform? Confronted with the mystery of God's will and man's perverseness, can we presume to declare in Christ's name a specific solution to a social problem?

We can know the principles upon which the right answer may be based. We can believe that the Gospel must judge in truth and love all solutions which fall short of those principles. As individuals, we can and must seek and support practical programs which we believe will accomplish ours and the Saviour's ends. But the task of the Christian community is not agitation. We are commissioned to reach men's hearts with a saving gospel, and to prepare them for a better world.

The citizens of this country, and especially of the southern part, are the ones who must find the way to real progress toward a Christian and a democratic brotherhood. If they fail, and if the evangelical Christians within the citizen body contribute to that failure, the judgments of the Lord will again turn out to be true and righteous altogether. In any case, the Church itself must not seek to force a program of reconciliation on unwilling men nor assume the moral responsibility which lies upon the nation as a whole.

THE CHRISTIAN FELLOWSHIP

One final suggestion to believing Christians seems worthwhile here. The regulation of the inner life and fellowship of the Church is indeed the clear responsibility of the Christian community. The New Testament speaks very plainly about it, particularly on the point of respect of persons. Ought we not, then, prayerfully to consider the segregated condition of the Church in the light of the Scriptures and a burning world? If we can not transcend it now must we not set our course toward a point where we can?

The writer is aware of the thousand and one prob-

lems which consideration of this problem calls up. Sometimes, it is true, the integration of congregations has turned out to be a way in which a company of Negro Christians, however unintentionally, have secured a building for their use at no cost to themselves. Moreover, as many will readily remember, the separated church was one of the chief desires of the enslaved Negroes, and one of their first and most permanent achievements after emancipation.

But the fact is that today the pressure to keep the church officially segregated is coming from the white people. In all too many cases, this pressure is part of the widespread campaign to prevent desegregation of the public schools. Wherever churches have gone further and promised the use of their buildings for schools organized solely to resist integration, they have brought shame to their fellow Christians.

It is no doubt true that only a small minority of Negroes actually wish to worship with other than their friends and fellows. However, the one who feels most keenly the rejection of closed pews, the one who senses when he cannot see the sign "white only" over the church doors, is the very person who most deeply needs the compassionate love of his white friends. The Negro preacher in his town may not be able to reach him at all, because of the wounds of conflict over race.

There was no segregated church in the first century. There was no segregated church in pre-Civil War America. Dare we commit ourselves for the long run now to an organization of church fellowship which *requires* men to be excluded from association with others in the house of God because of their skin?

What makes all these questions absorbing is their portent for the fate of both Christianity and democracy in the world beyond our borders. A hundred years ago, evangelical leaders believed that our nation's destiny was to nurture both Christianity and liberty for the benefit of the whole world. Then, as now, patriotism and piety flourished side by side. But its thrust was outward, rather than inward. The modern missionary movement was borne forward on its strength.

Again, today, human destiny hangs largely on the willingness and ability of America to remain a beacon of faith and liberty in a world of lawlessness and totalitarianism. Let judgment begin at the house of God. And the day may come, if Christ our Lord tarries, when the power of an awakened Christian conscience will stir the conscience of the nation and the world.

And so may we in that day see our children praying, with greater assurance than we now have, "Thy Kingdom come, thy will be done, in earth as it is in heaven." END

Examining Our Motives

S. BARTON BABBAGE

An illuminating article has recently appeared in *The Twentieth Century* on the attitudes and values of university students in America. The article is entitled "Sex, Success and Sympathy" (Feb. 1957, pp. 116 ff.). It is written by an English university lecturer, Malcolm Bradbury, who was on an exchange lectureship in the United States. He says that American university students are desperately anxious to abide by the values of their social group, to do the right thing, to conform to social patterns, and to achieve future success. Most students, in this connection, think that religion is a "good thing"; they think that it gives a person poise and self-assurance; that it enables a person to become adjusted—what is generally described as "a well-rounded personality." One American freshman says: "Religious qualities and high moral character are essential to success." The implication is that it pays to be good. Religion is a good business investment. Another student says: "The warmth derived from spiritual satisfaction is a prime requisite in success. Religion and business serve one another."

It is worth noting the reasons advanced for the practice of religion. It is not that religion is true; it is simply that religion makes you feel good. One student speaks of the importance of feeling contented, and the business value of plentiful smiling; and he says: "In one of Dale Carnegie's books he gives six ways to make people like

S. Barton Babbage is Principal of Ridley College and Dean of St. Paul's Cathedral in Melbourne, Australia. Previously he was Dean of St. Andrew's Cathedral in Sydney. Among his published works are *Puritanism and Richard Bancroft* and *Man in Nature and Grace*. His sermons appear in several important compilations. Periodically he contributes an essay to this magazine's "Review of Current Religious Thought."

you. One thing he stressed was a ready smile. It not only makes you feel better, but helps your appearance." Now the question is: Is religion simply a matter of self-interest, a technique of self-improvement, a road to success? Is it true to say (as one student does say): "Jesus Christ was the greatest success of all time"?

USING GOD FOR OUR ENDS

Jesus—in the days of his earthly ministry—rebuked the insincerity of Jews who sought him not because he was the truth but because their bellies were filled (John 6:25). We are often guilty of the same sin. We do the right thing for the wrong reason; we seek God, not for his own sake, but for our own. We forget that God cannot be exploited; he may only be worshiped. When we seek to use him as an instrument of our wills, for our own selfish purposes, we are guilty of the blasphemy of turning the Creator into a creature, and we thereby invite his judgment upon our insipid insincerities.

We are all exposed to this temptation. It is specious and insidious. Again and again we are urged to proclaim the Christian faith in Asia and Africa: it is, we are told, our only defense against the ongoing march of communism. According to Dr. Frank Buchman: "We need to find an ideology that is big enough and complete enough to outmarch any of the other great ideologies. . . . Today we see three ideologies battling for control. There is fascism, and communism, and then there is that great other ideology which is the centre of Christian democracy—Moral Re-Armament" (*Remaking the World,* Washington, D. C., 1947, p. 167). But Christianity must be proclaimed, not for its consequences, but for itself; not because it pays, but because it is true. We dare not treat Christianity as a cement for Western democracy; as a means towards an end. We must proclaim Christianity for itself alone (cf. Sydney Cave: "The Christian message is not to be commended because it meets . . . the needs of modern man. Were it merely useful, it would soon cease to be of use. It demands attention not because it may be helpful, but because it is true, and it speaks not of comfort only but of judgment" [*The Christian Way,* London, 1949, p. 22]).

Again, in the personal realm as in the political, there is often the same crude appeal to self-interest: such as, "Come to church, and cure your stomach ulcer." Of course, it is true that the person who comes to church is less likely to suffer from stomach ulcers than the person who absents himself; of course, it is true that the service of God gives serenity of mind, a feeling of tranquility, a sense of inner peace. But this is not the motive which should inspire our worship.

Jesus was well aware that men would be tempted to seek him for the wrong reasons. That is why he refused to win the allegiance of men by any appeal other than the appeal of love. In the wilderness he refused the temptation of the Evil One to win men by the offer of bread, or the display of miracles, or the power of the sword. Again, after the feeding of the five thousand, when the crowd attempted to take him by force to make him a king, he immediately withdrew himself. He was aware of the material and economic considerations which moved them; he understood only too well the secret and hidden desires of their hearts. He refused to be a party to their selfish purposes.

Jesus steadfastly refused to satisfy the idle curiosity of men or to become a party to their private ends. On the Cross he was urged to prove his claims by exercising his divine power. "If thou be the Son of God come down from the cross." They mocked him: "He saved others; himself he cannot save" (Matt. 27:40 ff.). Their taunts were unheeded: Jesus would win men by nothing save his Cross: and he would offer to men nothing save a cross. "If any man will come after me," he said, "let him deny himself and take up his cross, and follow me" (Matt. 16:24).

SEARCHLIGHT ON MOTIVES

What *are* our motives for professing Christianity? Are they selfish and prudential? How despicable to serve God for gain; to seek him for personal profit; to pursue him for rewards; to treat the Sovereign Lord of the universe, the Creator of heaven and earth, as a magic charm or a lucky mascot!

The only adequate reason for the service of God is gratitude. We are debtors to God. We owe him an infinite debt of gratitude: a debt we can never pay. Jesus died for us! He endured buffeting and spitting, scourging and torture, excruciating agony and lingering death; and the recollection of this fact should move us to grateful and adoring love.

The central fact of the Christian faith is to be found in the Cross. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation"—the atonement—"for our sins" (I John 4:10). God incarnate—a naked figure upon the gallows—that is the measure of God's self-giving love. The only adequate response to such a love is an answering love. That is why the Apostle John exclaims: "We love him, because he first loved us" (I John 4:19).

In the Nuremburg War-Crime Trials, a witness appeared who had lived for some time in a Jewish cemetery in Wilna, Poland. He had miraculously escaped from the gas chamber; the cemetery was the only place in which he could hide in safety. There were also others hiding there for safety. One day, in a grave nearby, a woman gave birth to an infant boy. The old Jewish grave digger, aged 80 years, assisted at the birth. When the newborn baby uttered his first cry, the devout old grave digger said, "Good God, hast thou finally sent

the Messiah to us? For who else than the Messiah himself can be born in a grave?" But after three days the witness said that he saw the baby sucking his mother's tears because she had no milk for the child (quoted from Paul Tillich, *The Shaking of the Foundations,* London, 1949, p. 165).

It is a story of profound poignancy, of moving emotional power. And yet we forget that the Son of God —the Messiah himself—was born in an animal's feeding trough, in the stench of an Eastern stable, and that he died in loneliness and dereliction on a cross, having drunk to the bitter dregs the cup of human tears. The prophet Isaiah states the truth in immortal words:

> He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him. . . . He was oppressed, yet when he was afflicted he opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth. By oppression and judgment he was taken away . . . . they made his grave with the wicked, and with the rich man in his death; although he had done no violence, neither was any deceit in his mouth (Isa. 53:5-9).

The remembrance of this fact should humble our pride and subdue our selfishness. It should move us to penitence. It was *our* sins which nailed him to the Cross; it was in *our* place that he bore the penalty. And it is the recollection of this fact—this fact above everything else—that should evoke our gratitude and win our love and inspire our service.

My God, I love Thee; not because
I hope for heaven thereby,
Nor yet because who love Thee not
Are lost eternally.

Thou, O my Jesus, Thou didst me
Upon the Cross embrace;
For me didst bear the nails, and spear,
And manifold disgrace.

And griefs and torments numberless,
And sweat and agony;
Yea, death itself; and all for me
Who was Thine enemy.

Then why, O Blessed Jesus Christ,
Should I not love Thee well?
Not for the sake of winning heaven,
Nor of escaping hell;

Not from the hope of gaining aught,
Not seeking a reward;
But as Thyself hast loved me,
O ever-loving Lord.

So would I love Thee, dearest Lord,
And in Thy praise will sing;
Solely because Thou art my God,
And my most loving King.

(Translated by Caswall from a 17th century Latin hymn.)

Bread and Wine

GORDON HARMAN

"What does the Holy Communion mean to you?" a divinity student once asked me in Trinity College, Dublin. In a moment I recognized that one's views on this subject both epitomize and express one's whole spiritual outlook.

"It means five things," I replied. "It is an outward sign of the Gospel. It is a remembrance of the Lord's death. It is a feeding of the soul on him. It is a sign of the unity of all true believers in him. It is a reminder of his return."

Later I began to wonder whether my impromptu answer to so important a question was accurate and adequate. Was any major thought omitted? I think perhaps there was one—to which I shall refer later. Meanwhile, consider these other points.

"As often as ye eat this bread and drink this cup," says St. Paul, *"ye do shew the Lord's death."* "You *proclaim* the Lord's death" is the Revised Standard Version. The partaking of bread and wine is a *sign of the Gospel.*

Children love to see as well as to hear. What they see enforces and illustrates what they hear. Christ has been pleased to provide for God's children, in the most impressive manner possible, an outward sign of the central truth of their faith. The language is charming in its simplicity—food and drink, the oldest language in the world—and employs the three senses: sight, taste and touch. The breaking of the bread and the pouring out of the wine typify the wounding of the body and the shedding of the blood of Jesus. Hence the title: *the breaking of bread.* When Christians break the bread

Gordon Harman serves four churches out of Cheadle Rectory in Cheshire, England After receiving his M.A. degree from Queen's College, Cambridge, he attended London College of Divinity and was ordained by the Church of England in 1937.

and pour out the wine, God proclaims to them and they proclaim to others the sacrifice of Christ by which they have been saved.

The symbols, moreover, proclaim, not the *fact* of his death only, but also its *significance*. It was in connection with the Jewish feast of the Passover that the Lord instituted the Supper. The Passover was in memory of God's deliverance of the children of Israel from the bondage under which they had existed in Egypt, and from the power of the destroying angel which he had sent in judgment to destroy all the first-born in the land. Prior to that critical night, God had commanded the Israelites to take a lamb on their last evening in Egypt; to gather in households to eat it roasted, with unleavened bread; and to sprinkle its blood over the lintel and two side posts of the doors of their houses; and had added the promise: "When I see the blood, I will *pass over* you." That night the Israelites became a nation by a covenant God made with them: he would be their God and they would be his people. The feast of the Passover was instituted by God as an annual reminder of this covenant, and as an object lesson that without the shedding of blood there is no remission of sins. Now, in the institution of the Supper, the Lord so connected his words and actions with the Passover as to give to his death a twofold significance: it was to inaugurate and seal a *new* covenant; and it was to be for the remission of sins. This is the heart of the Gospel.

The new covenant—that all who believed in him should have forgiveness of sins, everlasting life, and the law of God written in their hearts—was made between the Father and the Son before the foundation of the world. Jesus Christ came in order to mediate this covenant to man and seal it with his own blood, of which the blood sprinkled in Old Testament sacrifices was both a picture and a promise. In the Passover the words were used: "This is the bread of affliction which your fathers ate when they came out of Egypt." In instituting the Supper the Lord broke bread and said: "Take, eat: this is my body which is broken for you." Similarly, after supper, he took one of the cups of wine used in the Passover feast, and said: "Drink ye all of it; for this is my blood of the new testament ["covenant," Revised Version], which is shed for many for the remission of sins." Thus the Passover and the Lord's Supper each acknowledged that blood was to be shed for the remission of sins; each recognized a covenant relationship between God and his people; each was divinely instituted as an outward sign of spiritual realities.

REMEMBRANCE OF HIS SACRIFICE

As the partaking of the bread and wine is a proclamation, so is it also a *remembrance of the Lord's death*. "This do in remembrance of me," he said, no doubt with special reference to his death. Christ instituted the Supper in order to recall frequently to the minds of his followers their deliverance by his death from the condemnation and bondage of sin. How closely memory is connected with the spiritual life! It is a very early and forceful activity of the mind; plays a large part in conviction of sin and in repentance; is intimately connected with imagination, association, suggestion, reasoning, and the growth of our moral nature. No wonder, then, that it should have pleased the Lord Jesus to make the Holy Supper an institution appealing to memory. "This do in remembrance of me."

It is noteworthy, however, that the Lord never made the Supper a *renewal* of his death. The words "This is my body" and "This is my blood" can no more be taken literally than the words in the Passover: "This is the bread of affliction which your fathers ate when they came out of Egypt." Had he chosen, the Lord could have ordained that the bread and wine should be offered afresh to God as a renewal of his eternal sacrifice for sin; but the records are entirely lacking in any clear indication of such an intention. Rather, the New Testament emphasizes that his sacrifice—in contrast to those of the Old Testament—was perfect, all-sufficient and made once and forever, and that the Supper is a proclamation of his completed work and a memorial of himself.

FEEDING ON HIS LIFE

The partaking of the bread and wine is also a *feeding of the soul on Jesus Christ*. "The cup of blessing which we bless," says St. Paul, "is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" Hence the term *The Holy Communion*, communion meaning literally *participation in*. Eating and drinking are the most significant physical acts of life: what we eat and drink becomes part of ourselves. Bread must be eaten in order to nourish, and wine drunk that it may refresh. The relationship of the believer to Christ is equally intimate: his spiritual life is nourished by feeding on Christ in his heart by faith, that is, appropriating the fruits of his sacrifice and daily depending on him for strength and help. In accepting the bread and wine, the communicant publicly proclaims to the Church and to the world that Christ is one with him and he is one with Christ.

Not that this feeding on Christ takes place *only* at the Lord's Supper; the Christian is continually dependent upon him for his soul's strength. Those who lay exclusive or even primary emphasis on the Lord's Supper as the means by which the soul is fed should ponder over the fact that there are only about half a dozen references to the Supper in the whole New Testament, including the three records of its institution.

Indeed, the figurative language of eating and drinking had been used by Jesus in the synagogue at Capernaum over a year before he instituted the Supper.

I am the living bread which came down from heaven. . . . If any man will eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. . . . Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood dwelleth in me and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

When his words puzzled and offended some of his disciples, Jesus went on to explain: "The words that I speak unto you, they are spirit and they are life," and he did not mean them literally. By his death, eternal life was to be made available to all. Just as food and drink must be consumed in order to bring physical benefit, so must the fruit of his death be personally appropriated in order to give spiritual life. By so appropriating the benefits of Christ's sacrifice, the believer would be mysteriously united with him—even as he is with his Father—in a lifegiving relationship.

SIGN OF OUR UNITY

"We being many are one bread and one body," says St. Paul, "for we are all partakers of that one bread." The Supper has its social significance. It is a *sign of the unity of all believers in Christ.* The eating of the one loaf and drinking of the one cup are symbolic of the holy bond which unites in one body—the Church—all who partake of the benefits of Christ's sacrifice. Thus the Supper is the supreme symbol of fellowship. "Take this and divide it among yourselves," said the Lord, after he had taken the cup and given thanks. By eating and drinking together, the children of God declare they are one family in the Church of Jesus Christ; they enjoy hallowed affection and brotherly love, with all fellow-pilgrims to the heavenly home and fellow-heirs of future glory.

Consequently, it is a sign also of separation. The Egyptians had no part in the Passover, unless any of them were to adopt Jehovah as their God. The scribes and Pharisees were not invited to the Lord's Supper. Judas, so far as we can judge, left the supper room before the Supper was instituted. True Christians alone have any right to the holy table; that is why churches should require certain qualifications for attendance.

Though all true Christians have a right to the Lord's table, even they must take heed to partake worthily. Owing to its connection with the *agape,* or love-feast—a social gathering of Christians—the Lord's Supper in the Corinthian Church had become corrupted by divisions, pride, selfishness and irreverence. "Whosoever shall eat the bread or drink the cup of the Lord unworthily," wrote St. Paul to them, "shall be guilty of the body and the blood of the Lord. But let a man prove himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body." The word "judgment" in this Revised Version and "damnation" in the Authorized means "chastening," as is indicated in the apostle's later words: "But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." These are solemn words. Any Christian who approaches the Lord's Supper in a spirit of levity draws his Father's chastening hand upon himself.

Not that we can ever be worthy of Christ or free from all sin. What he requires is that we should trust him as our Saviour, recognize him as our Life, yield ourselves to him as our Lord, and confess him before men. This relation to him must be deeply sincere. The Passover was to be eaten with unleavened bread; and leaven, being a kind of corruption, was an emblem of insincerity and falsehood. The faith which saves is not the outward profession of those who deceive themselves or others, but that of the sincere heart. It would be inconsistent, moreover, to employ the sign of unity with one another without a corresponding reality. Christians should, therefore, seek to repair any quarreling among themselves before partaking together.

REMINDER OF HIS RETURN

The Supper is also a *reminder of the Lord's return.* "I will not drink henceforth of this fruit of the vine," said Jesus at the institution, "until that day when I drink it new in my Father's kingdom." "As often as ye eat this bread and drink this cup," says St. Paul, "ye do shew the Lord's death *till he come.*" The sacred feast is limited in duration and purpose. During this age the people of God walk by faith in an invisible, ascended Lord. How precious, sacred and significant to them are the symbols which he ordained! But memory not only recalls the past; it enlarges expectation. The Christian looks forward to the joy of sharing in his marriage supper. In that glorious day, faith shall give place to sight; hope to realization; promise to fulfillment. With the Lord himself in the midst, the sacred symbols shall vanish away.

A MEANS OF GRACE

I said at the beginning that there was one other import in the Supper. It includes and depends on all the other points. The Supper is a *means of grace by which God works in the hearts of the faithful.* As the Lord's people proclaim him, recall him, thank him, feed on him, acknowledge their unity with one another in him, and expect his return from heaven, they cannot but be blessed. They may *feel* refreshed and uplifted; they may not. But God has repaired and renewed the innermost springs of their spiritual life. And in his strength they go on their way rejoicing. END

Christian Hope and a Millennium

LORAINE BOETTNER

When we speak of postmillennialism, we mean that view of the last things which holds that the kingdom of God is now being extended in the world through the preaching of the Gospel and the saving work of the Holy Spirit, that the world eventually is to be Christianized, and that the return of Christ will occur at the close of a long period of righteousness and peace, commonly called the millennium.

This view is to be distinguished from that optimistic, but false, view of human progress and betterment which holds that the kingdom of God on earth will be achieved through a natural, rather than a supernatural, process by which mankind will be improved and social institutions will be reformed and brought to a higher level of culture and efficiency. The latter view regards the kingdom of God as the product of natural laws in an evolutionary process and represents only a spurious or pseudo postmillennialism.

The word *millennium,* a thousand years, is found just six times in Scripture, all in the first seven verses in the twentieth chapter of Revelation. Some Bible students take the word literally and hold that Christ will set up a Kingdom on earth which will continue for precisely that length of time. We believe, however, that the word is to be understood figuratively, as meaning an indefinitely long period.

Outstanding theologians who have held the postmillennial position are: David Brown, whose book, *The Second Advent* (1849), was for many years the standard work on the subject, Charles Hodge, W. G. T. Shedd, Robert L. Dabney, Augustus H. Strong and Benjamin B. Warfield. James H. Snowden's book, *The Return of the Lord* (1919), is an able presentation of the postmillennial system.

This system has been much neglected during the past third of a century, but the other systems too have had their periods of neglect and decline. For nearly a thousand years between the time of Augustine and the Protestant Reformation, premillennialism was in almost total eclipse; and amillennialism as a system has received its fullest expression only in comparatively recent times.

Loraine Boettner is author of a number of books, among them *The Reformed Doctrine of Predestination, Studies in Theology, Immortality,* and *The Millennium.* He holds the B.S. degree from Tarkio College, Missouri, which conferred upon him the honorary D.D. and Litt.D.; and the Th.B. and Th.M. degrees from Princeton Theological Seminary. From 1929-37 he served as Professor of Bible in Pikeville College, Kentucky. He contributes the third of the essays on the subject of the millennium, presenting the viewpoint of postmillennialism.

EVANGELICAL AGREEMENT

The essential presuppositions of the three systems are similar, and each has been held by men of unquestioned sincerity and ability. Each holds to the full inspiration and authority of Scripture. Each holds to the same general concept of the death of Christ as a sacrifice to satisfy divine justice and as the only ground for the salvation of souls. Each holds that there will be a future, glorious, visible, personal coming of Christ. Each system is, therefore, consistently evangelical.

The differences between these systems arise not out of any conscious or intended disloyalty to Scripture, but primarily out of the distinctive method employed by each in the interpretation of Scripture; and they relate chiefly to the time and purpose of Christ's second coming and to the kind of kingdom that is being set up or will be set up at his coming. Premillennialists insist on literal interpretation as the only means by which the true meaning of Scripture can be set forth, while post- and amillennialists readily accept a figurative interpretation where that seems preferable.

LITERAL AND SPIRITUAL

But while, as postmillennialists, we spiritualize some prophecies or other statements of the Bible, that does not mean that we explain them away. Sometimes their true meaning is to be found only in the unseen spiritual world. We hold that to literalize and materialize those prophecies is to keep them on an earthly level and so to miss their true and deeper meaning. That was the method followed by the Jews in their interpretation of Messianic prophecy. They looked for literal fulfillments with a political ruler and an earthly kingdom, and as a result, they missed the redemptive element so completely that when the Messiah came they did not recognize him, but instead rejected and crucified him. The fearful consequences of literalistic interpretation

as it related to the first coming should put us on guard against making the same mistake for the second.

The millennium to which the postmillennialist looks forward is a golden age of spiritual prosperity embraced in the larger Church age. We hold that the present age gradually merges into the millennial age as an increasingly larger proportion of the world's inhabitants are converted to Christianity. We do not hold that every person will be a Christian, nor that sin will be completely eliminated, but only that sin will be reduced to a minimum. Sinless perfection belongs only to the heavenly state. The earth during the present age can never become paradise regained. But a Christianized world can afford a foretaste of heaven, an earnest of the good things that God has in store for those who love him.

WORLD WILL GET BETTER

As the millennium becomes a reality, Christian principles of belief and conduct will be the accepted standard for nations and individuals. Figuratively, the wolf and the lamb shall dwell together when people and forces formerly antagonistic and hateful to each other are so changed that they work together in one harmonious purpose. The desert shall blossom as the rose, literally, as economic and scientific advances lead to generally prosperous conditions the world over; and figuratively, as moral and spiritual conditions are improved. Health and education will be the rule, and wealth will be vastly more abundant and more widely shared.

Life at that time will compare with life in the world today in much the same way that life in a truly Christian community compared with that in a pagan or irreligious community. The millennium embodies, therefore, not a political world power kingdom of Jewish supremacy continuing for an exact one thousand years, but a spiritual kingdom in the hearts of men, of which the Church will continue to be then as now the outward and visible manifestation. It closes with the second coming of Christ, the general resurrection and judgment.

WHAT THE SCRIPTURE SAYS

But the important question is, What do the Scriptures say about a future golden age? Do they warrant such an expectation? In both the Old and New Testaments we find an abundance of evidence to that effect, although lack of space prevents us from giving more than a small portion of that evidence. Isaiah tells us that "the earth shall be full of the knowledge of Jehovah, as the waters cover the sea" (11:9). Jeremiah gives the promise that the time is coming when it no longer will be necessary for a man to teach his neighbor or his brother, saying, "Know the Lord: for they shall all know me, from the least of them unto the greatest of them" (31:34).

Speaking through the psalmist, God says, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (2:8); and again, "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee" (22:27). The last book of the Old Testament contains a promise that "from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles" (Mal. 1:11). These great and precious promises are so far reaching and expansive that they stagger the imagination.

In the New Testament we find the same clear teaching. Strong emphasis is placed on the fact that it is *the world* that is the object of Christ's redemption. "God was in Christ reconciling the world unto himself" (II Cor. 5:19). "For God sent not the Son into the world to condemn the world; but that the world through him might be saved" (John 3:17). The parable of the leaven teaches the universal extension and triumph of the Gospel as society is transformed by the Kingdom influences.

VICTORY CERTAIN

The redemption of the world, then, is a long, slow process, extending through the centuries, yet surely approaching an appointed goal. We live in the day of advancing victory and see the conquest taking place. From the human viewpoint there are many apparent setbacks, and it often looks as though the forces of evil are about to gain the upper hand. But as one age succeeds another, there is progress. Looking back across the nearly 2,000 years that have elapsed since the coming of Christ, we see that there has been marvelous progress. All over the world, pagan religions have had their day and are disintegrating. None of them can stand the open competition of Christianity. They await only the *coup de grace* of an aroused and energetic Christianity to send them into oblivion.

We have been commanded by our Lord to go and make disciples of all the nations. We are engaged in a mighty struggle that rages through the centuries; there can be no compromise. The Church *must* conquer the world, or the world will destroy the Church. Christianity is *the* system of truth, the only one that through the ages has had the blessing of God upon it. We shall not expect the final fruition within our lifetime, nor within this century. But the goal is certain and the outcome is sure. The future is as bright as the promises of God. The great requirement is faith that the Great Commission of Christ will be fulfilled through the outpouring of the Holy Spirit and preaching of the everlasting Gospel. END

The King's Existential Garments

J. MARCELLUS KIK

(Ardent apologies to Hans Christian Andersen)

Many years ago King Visible Church received royal garments woven out of the revealed truths of Scripture. His delight was to display them to all who would behold. The royal garments were of such beauty that people came from the ends of the earth to see them. Many became so entranced by their glory that they remained to become citizens of the realm over which the King reigned.

Among the hosts of strangers that came to visit the King were two designers who disdained the traditional royal garments and gave themselves out as weavers. They claimed that they knew how to weave the most beautiful fabrics imaginable. Not only were the colors and patterns unusually fine and existential, but the garments that were made of this cloth had the peculiar quality of becoming invisible to every person who was unworthy or who was lacking in the latest scientific knowledge.

The King was greatly disturbed when he heard snatches of their conversation. He would hear them say to others that his royal garb was "out-worn," "out-dated," "old-fashioned," "affront to the intelligentsia," "lacking in critical scholarship," "not philosophically respectful," and many more of like nature. This greatly embarrassed the King. Perhaps he needed the renovations they had to offer. "Those must be splendid garments," mused the King. "By wearing them I would be able to discover which men in my kingdom are unfitted for their ecclesiastical positions. I shall distinguish the scholars from the fools. Yes, I certainly must commission these wise men to weave some garments for me."

The King commanded that all the venerable institutions of his realm be opened to the weavers and that they be accorded all honor and respect.

So they put up two paradoxical looms and began to weave dialetically with tillichian and bultmannian shuttles. On and on they worked far into the night.

"I should like to know how those weavers are getting on with their fabric," thought the King, but he hesitated when he reflected that anyone who was unscholarly or unfit for his post would not be able to see it. "I will send my faithful old theological weaver," thought the King. "He will be able to see how the cloth looks for he is not an obscurantist and no one fulfills his ecclesiastical duties better than he does."

So the good and trusted weaver went into the room where the two strangers sat working at their paradoxical looms.

"Heaven help me," thought the old theologian. "Why, I can't see a thing!" But he took care not to say so.

The two designers begged him to step a little nearer and asked him if he did not think it was a good Christian pattern and beautiful coloring. They pointed to what they declared to be a beautiful piece of cloth woven with dialectical skill with the tillichian shuttle and consisting of the lost dimension:

> The answer is given by the awareness that we have lost the decisive dimension of life, the dimension of depth, and there is no easy way of getting it back. Such awareness is in itself a state of being grasped by that which is symbolized in the term, dimension of depth. He who realizes that he is separated from the ultimate source of meaning shows by this realization that he is not only separated but also reunited.

"Good heavens," thought the old and trusted weaver. "I must be way behind the time. I had not thought so, but to hear dialectical language makes me wonder if I am intelligible to young theolog weavers. It will never do to say I cannot understand this." So when the old theological weaver returned to the King, he informed him that the use of the tillichian shuttle would produce the most profound, constructive, apologetical theological fabric ever made in the kingdom. At last sophisticated intellectuals may obtain a sense of meaning by the realization that he is separated from the ultimate source of meaning. The tillichian shuttle would enable man to make the profound discovery that the very knowledge that he is actually separated from the source of meaning would indicate that he is also reunited.

The King soon sent another faithful ecclesiastical official to see how the garment was getting on. The same thing happened to him as to the old and trusted weaver. He looked and looked, but he could see no authentically Christian fabric in the loom.

"Is not this a beautiful piece of Christian cloth?"

asked the two designers. "Notice how the bultmannian shuttle gives intellectual and scientific depth to the Apostles' Creed."

> I believe in Jesus Christ, *not* the only Son of God, (yet) our Lord: who was *not* conceived by the Holy Ghost, *not* born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead and buried: he did *not* descend into hell; the third day he is (thought to have) risen again from the dead; he did *not* ascend into heaven; and sitteth *not* at the right hand of God the Father Almighty; from thence he shall *not* come to judge the quick and the dead.

The two foreign designers pointed to what they purported to be another colorful piece of the same Christian cloth woven with the bultmannian shuttle:

> The man who understands his historicity radically, that is, the man who radically understands himself as someone future, or in other words, who understands his genuine self as an ever-future one, has to know that his genuine self can only be offered to him as a gift by the future.

The poor ecclesiast could see no resemblance whatever to revealed Christianity. He could not conceive of himself unworthy of his post, so he concluded that he was theologically ignorant. This he did not dare to confess, however, so he praised the stuff he did not see, and assured them of his delight in the beautiful colors and the originality of the design. Then he reported to the King that the cloth was truly the primitive kerygma properly demythologized and intelligible to the modern man.

Now the King thought he would like to see it while it was still on the loom. So, accompanied by the two faithful officials, he went to see the crafty designers who were working away at the empty looms.

This time it was not necessary for the designers to make any explanations, for the two officials pointed out the lost dimension in the design and how the very fact that it was lost meant that it was found. "It is magnificent," they said, each thinking no doubt the other could see what he could not see. "Only look at the beauty of the primitive kerygma from which is stripped all that would appear ugly and unscientific to the modern mind."

"What?" thought the King. "I see nothing at all. This is terrible. Am I a fool? Am I not fit to be King?"

"Oh, it is beautiful," he said. "It has my highest approval." Nothing would induce him to say that he saw no authentic Christianity in the looms. As a matter of fact he immediately ordered that the designers receive the highest honorary degrees in the kingdom.

Then the day arrived for the fitting and for the procession to which all within the kingdom were invited. The fame of the foreign weavers had spread throughout the land. All people were aware of the magic power the new existential garments possessed to reveal the unworthiness or ignorance of anyone. While some had a measure of trepidation in heart yet none dared to absent himself from viewing the procession.

First of all the weavers stripped from the King all the traditional garments which had attracted people from the ends of the earth. These they declared to be out-worn, out-moded and out-dated. With gloved hands they removed dogmas, creeds, and all that smacked of the supernatural.

Then they placed upon him what purported to be a kierkegaardian paradoxical under-garment. This, they explained, could not be grasped by the mind but only by a faith-leap. Those who did not ignore logical contradictions had no faith. The poor King saw nothing and concluded he had no faith. The outer garments, they elucidated, were purely symbolical. They fastened on his waist what they declared to be a bultmannian train from which the vertical had been almost removed and the horizontal extended to show its historical continuity to the first century.

The King looked into the mirror and saw nothing but his nakedness. "What beauty! How modern! How scholarly and scientific!" cried all his couriers round.

"The canopy is waiting outside which is to be carried over Your Majesty in the procession," said the stated clerk who had charge over all ecclesiastical functions to see that they operated smoothly and efficiently. Nothing must be done to upset the carefully planned schedule of events.

"Well, I am quite ready," said the King. "The clothes certainly do fit well." Then he turned round and round in front of the mirror, so that he should seem to be looking at his grand and new fabric. The faithful old theological weaver and the ecclesiast were given the honor of holding up the train. With dignity they pretended to lift it from the ground with both hands, and they walked along with their hands in the air. They dared not let it appear that they could not see anything.

Then the King walked along in the procession under a gorgeous ecclesiastical canopy, and everybody in the streets and at the windows exclaimed, "How beautiful is the King's new existential garment! What a splendid train! And it fits to perfection!" Nobody would confess that he could see nothing lest he be considered ignorant or unworthy.

"But he has got nothing on," said a little child.

"Oh, listen to the innocent," said its father. And one person whispered to the other what the child had said. "He has nothing on—a child says he has nothing on!"

"*But he has nothing on!*" at last cried all the people.

The King writhed, for he knew it was true. But he thought, "The procession must go on now." So he held himself stiffer than ever, and the ecclesiastical dignitaries lifted with their hands the invisible train. END

EUTYCHUS and his kin

LIMERICK CONTEST

The unusual reception of my Rally Day collection has encouraged me to undertake a new anthology for grown-ups in the Sunday School. Since the classical limerick form is ideal for the width of this column, I plan to devote a major section to Sunday School limericks.

Your cooperation is invited in this venture, which already promises to be the outstanding limerick collection of the decade on this subject. Entries may be submitted on discarded Sunday School papers retrieved from the church lawn or parking lot. Limericks will be judged as to poetic structure (five anapaestic lines: 1; 2, and 5 are of three feet and rhyme; 3 and 4 are of two feet and rhyme), incisiveness, and gentle charm. Get the swing of it from the samples below and send your entries before midnight to the undersigned.

There was a Beginner named Muntz
Who never missed Sunday School once;
His award bars galore
At last reached to the floor
From the stool where he sat as a dunce.

* * *

A teacher in primary grades
Loved audio-visual aids;
She never was seen,
For the filmstrips and screen
Required that she keep down the shades.

* * *

The committee conducted research
In the basement of Center Street church,
And it silenced the noise
Of the chairs and the boys
With rubbers and switches of birch.

* * *

Librarian Lillian Gray
Read three Christian novels a day.
When asked to explain,
She replied with disdain,
"Don't you think I am earning my pay?"

* * *

Mrs. Fixture's been teaching for years
Countless classes of Primary dears,
And now it appears
That if she perseveres
Our whole staff will be leaving in tears.

* * *

Our class always meets to discuss
All the problems related to us.
We can get most involved,
Although nothing is solved
And we seldom remember the fuss.

EUTYCHUS

EVOLUTION REVISITED

Professor Clark points out that the term "evolution" involves an ambiguity and that the basic idea of descent with modification has been used by some evolutionists illogically as a support for an atheistic philosophy (Sept. 1 issue). It might also be pointed out that the term "creation" involves an ambiguity of the same type. Sometimes the term is used to cover everything which exists (as in the expression, "we are His creatures"), but at other times it is limited to things which came into existence suddenly and entirely apart from process. Professor Clark uses the term "special creation" in this latter sense to avoid ambiguity, but it seems to me that he is in danger of falling into the same type of *non sequitur* as that of the atheistic evolutionists.

The quotation from Lamont says essentially, "We now know that these things came about by slow processes, so God cannot have done it." Is not Clark saying, "We cannot find evidence of slow processes in certain cases, so God must have acted in these cases"? Why should the spontaneous development of anything, even of simple life from inanimate matter, be regarded only as an atheistic idea? Does God never act through processes?

There are certainly "gaps" in the scientific evidence for evolution; the "theory of evolution" assumes that mechanistic processes can be found to close these gaps or at least to account for them. The only alternative is to believe that they cannot even theoretically be accounted for mechanistically. But the gaps have never been static; some of them *have* closed. Pointing out the existence of gaps does not weaken the theory of evolution; on the other hand, unless the gaps are completely *static*, their existence cannot be safely used to support special creation.

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theory of evolution, the theory of special creation must say exactly at which points God has acted suddenly and without process. The creation of life is usually taken as one of these points, but investigators in my own field, biochemistry, are actively narrowing this "gap" from both sides. The gap between inanimate matter and living things is not where it used to be. Inanimate matter has been shown to be capable of spontaneously forming more complex arrangements than previously thought possible; sub-living systems less complex than the cell have been shown to carry on many of the processes formerly associated only with living things. As Christians, can we not still see the creative hand of God in these places where gaps used to be?

Professor Clark points out that special creation is incompatible with what might be called "general evolution." After reading his article and trying to think through my own position I have decided that I must be a "general creationist" and a "special evolutionist."

Iowa State College WALTER R. HEARN
Ames, Iowa Asst. Prof. of Chemistry

"The fresh look at the hypothesis of evolution" has a helpful insight into the problem faced by the orthodox who still resist the acceptance of the total evolutionary philosophy. Dr. Clark is to be commended for recognizing that species need not be considered incapable of mutating to other species. He quotes Goldschmidt who held that species are separated by bridgeless gaps. This concept is not held by the majority. Dobzhansky, for example, has a section in his 1951 volume which shows how some species of fruit fly are clearly separable from others, but others are on the borderline of the separation of one species into two. Let no creationist be found maintaining that species are *fixed*.

Scripture teaches that man arose from non-living matter—dust—by the act of God. Did not the first living thing so arise? Read George Wald's . . . article on the "Origin of Life" in *Scientific American* a couple of summers ago to see modern ideas of life's origin.

To be sure, we do not have a continuous fossil series (there are a number from a species through a second to a third, or even farther). Anyone will be cautious in using this argument from silence if he reads G. G. Simpson's *The Major Features of Evolution*, 1953. Our belief in creation rests on revelation, not on an incomplete fossil record.

Wheaton College RUSSELL L. MIXTER
Wheaton, Ill. Prof. of Zoology

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A LAYMAN *and his Faith*

TRIPLET OF EVILS

IT IS NOT PESSIMISM but realism which erects the warning, "Bridge Out Ahead." And it is because of public interest that the health department places a card with "Smallpox" on the door where that disease has been diagnosed. Also, it is because of the inherent danger to the patient that narcotics are legally dispensed only on the prescription of a licensed physician.

We believe there are trends in America today which, if unchecked, will lead inevitably to national ruin. There are many of these, varying in their degree of importance perhaps, but demanding the concern of Christians because of their spiritual and moral implications.

Just as the legion of evil spirits entered into and drove the swine of Gadara down the steep slope into the sea, so there are abroad in America evil forces driving us down the slope of folly into the oblivion of national destruction. I will mention three of these evils.

Deficit Spending

¶ The day before the 85th Congress adjourned, Senator Barry Goldwater (R. Ariz.) took the floor and said: "We have appropriated and authorized the expenditure of enough money to give this country in the approaching years its greatest peace-time deficit, a deficit as high as twelve *billion* dollars annually.

"I want to remind my colleagues again, as I often have, that our enemies in Russia have for many years said they would destroy us by causing a collapse of our economy, and it seems to me, as we wind up this 85th Congress, that we are making better progress towards this means of ending our freedoms than they are making in the material field of weapons."

A few days later another senator, addressing a meeting of the AFL-CIO in San Diego, outlined a program for additional benefits which he is planning to ask the next Congress to vote for in regard to Civil Service workers; and at the same time numerous other politicians are staking their political futures on the promises they give of bigger and better federal spending.

The American voter has no one but himself to blame for falling for a program of deficit spending which pushes upward the national debt, accelerates inflation, and hastens the day of national insolvency. For decades our fiscal policies have been those which long ago would have landed prodigal individuals in bankruptcy courts or jails.

Sex Obsession

¶ The second of the evil spirits driving us to national destruction is the exploitation and perversion of sex. In our literature and art, on the stage and on screen the beauty and rightness of a God-given aspect of life has been perverted to the place where lust and license are paraded as the right way of living, and adultery and fornication as normal and desirable.

Sophistication in matters of sex has arrived at the place where homosexuality has been an underlying theme in two successful plays on Broadway, and lewdness has pervaded extravagantly the "best seller" of recent months.

This sex obsession has taken such a hold on America that nothing less than an aroused Christian conscience, activated at every level of society, beginning with the individual Christian, can check and bring under control the fire of lust which has been the undoing of nations in the past and can prove to be cancer to our own moral foundations.

Alcohol

¶ Alcohol has been a problem from the days of antiquity. It is a narcotic liberated almost immediately after ingestion into the brain. Habit forming and dulling to the senses, it slows reactions, beclouds thinking, removes inhibitions and restraints, and leads to false values and conclusions.

Because of the tremendous profits involved, however, and the searing of conscience which seems to go hand in hand with the business, the liquor industry has foisted on the American public a philosophy of life where "gracious living" is the home with alcoholic beverages, and the man of distinction is the man with a whiskey glass in his hand.

Legislatures have been corrupted, voices of protest have been silenced, good men have been discredited—all because interested parties have stopped at nothing in their quest for more drinking in our land.

The media of mass entertainment only too often have the most attractive, desirable programs liquor-sponsored. And this expensive propaganda turns out to be cheap in the long run to those who thereby increase the number of alcohol users.

No one begins drinking with the intention of becoming an alcoholic. But it is a scientific fact that a certain percentage of drinkers are destined to become drunkards, of whom there are some six million in America today.

Behind the attractive advertisements luring men to drink is the other side of the coin visible to those who are willing to look: sickness, suffering, crime, economic loss, broken homes, and quarreling.

We Americans are a peculiar people. We seem to do things harder than many other people, and carry them to extremes. We can also be amazingly naive. At face value, we take the claims of those who speak glowingly of the advantage to local, state and federal treasuries accruing from the taxes on alcohol, and we never stop to study the statistics which prove that alcohol costs the taxpayer far more than it brings in the form of taxes.

The question of national security in all this is also involved. During World War II General George Marshall is reported to have said that the cocktail lounges of Washington were a greater menace to our country than some of our battlefield problems. And this danger has by no means ceased. Entirely too many conversations of world importance are being conducted today through the haze of brains numbed by liquor.

Solution

¶ One of the cardinal principles of the Christian faith is honesty, and we who name the name of Christ should study and recognize those basic economic laws which govern both individuals and nations.

The Bible is explicitly clear on the privileges and blessings of sex and on the judgment which inevitably attends wilful and sinful exploitation of sex. Purity of life should be the badge of any Christian; it is something which sets him apart from the world and increases his witness to the saving and keeping power of Christ.

Scripture is equally clear about the danger of alcohol. Christian freedom is a glorious fact, but along with it goes the restraint of love for one's neighbor, love which is willing to forego *anything* that might be a stumbling block for a weaker brother.

The answer to this problem—three evil spirits impelling our nation down the slope to oblivion—is found in the transforming, saving and energizing power of the Christ of Calvary. Let our witness begin right there. L. NELSON BELL

DESEGREGATION AND REGENERATION

The problem of justice to the American Negro continues to be an acute one.

In secular circles the issues in debate pulsate between the poles of segregation and integration. Beyond doubt American conscience has been pricked repeatedly over the wrongness of race discrimination, disclosed most keenly in the bias that deprives the Negro of equal rights and thus implies his essential inferiority.

The reasons for pressures for swift solution are plain enough. Left to itself, the situation seemed to promise little in the way of improvement; the maintenance of "distance" between whites and blacks had gained sociocultural significance in the South. Whereas one might have expected Christian churches to lead the way to an era of improved relations, not a few were invoking the Bible, in circumvention of its emphasis on the equal dignity of men and on transcending racial distinctions in the body of Christ, to justify the *status quo*.

The months that have passed since the U. S. Supreme Court decision of 1954 have served only to emphasize the futility of forced solutions in the absence of high moral and spiritual conviction. Governor Faubus of Arkansas has questioned the high court's "authority." Others (too often implying that the mere passage of time will improve conditions) suggest that race relations are now worse than they were. More violence was predicted in Little Rock. Desertion of public schools for private schools has been promoted in some states to circumvent desegregation.

Perhaps the main occasion of rising tensions has been the drive for "integration," a fuzzy term that covers a multitude of ambiguities and ambitions. Many a proponent of desegregation turns a puzzled glance at integration. Does forced integration preclude voluntary segregation? What of interracial marriage? Do Negroes have the right to attend "white churches" to force a propaganda situation unfavorable to such churches merely because they have failed to endorse an integrationist program that appears to them too secular and political in spirit to hold promise of permanent and effective solution?

To evangelical churches the tensions that plague the human race require, for their solution, a reference to the indispensability of regeneration. They view the problem of racial antipathy as basically an acute aspect of the larger sin of lovelessness for one's neighbor. The Church is obliged by the Great Commission to speak to unredeemed men only through the evangelistic and missionary summons. Philosophers of religion may argue that social problems are not wholly responsive to personal redemption, but the believing Church knows that to turn elsewhere for a primary solution is to forsake the standpoint of apostolic Christianity, and to expect too much from legal compulsion and from unregenerate human nature.

One can well understand, therefore, a lack of enthusiasm for integration without regeneration. In the long run, the bent of human nature is such that, apart from spiritual renewal, human history turns out to be a variegated pattern of revolt against the living God.

Nonetheless, the Church is obliged to proclaim a divinely revealed ethic of universal validity. She is not precluded from, nor can she be justified for failure to seek social justice for the Negro. The Church has no license to make conversion a precondition of her support of right and decency in the world at large. If the Church had taken a vigorous and courageous initiative in deploring the evils of segregation, even with a special eye on the Negro in her own fellowship, her hesitancy in approving some specific "program of integration" as *the* Christian solution would not give rise to misunderstanding.

As it is, secular agencies tend to equate a lack of ecclesiastical endorsement of their particular programs as approval of segregation—which is hardly fair to the conscience and intention of the churches. Moreover, ecclesiastical leaders professing to speak for organized religion add to the confusion when they publicize pressures on political leaders to display spiritual leadership by supporting integration. (Two major officials of United Presbyterian Church—Dr. Eugene Carson Blake and Dr. Theophilus M. Taylor—threw their weight for enforcing the Supreme Court desegregation decision "with troops and tanks if necessary," and the huge National Baptist Convention voiced the same sentiment.) Everyone will sympathize with the rebuke of any who seek to be frustrate the law of the land when justice is at stake, but the weapons of Christian warfare are spiritual. It is curious that some ecumenical leaders condemned an American show of force in Lebanon while these leaders urged it at home.

Yet the churches themselves are to blame for much of the misunderstanding they have inherited, for it is a dividend yielded by their past silence. The evangelical churches glory in their heritage, the knowledge of the will of God communicated in changeless principles

of morality. Now as never before, in the tensions and antagonisms of the race problem in America, they are given an opportunity to proclaim and to live those verities. If the churches have thus far failed to exert moral and spiritual leadership in facing this problem, the opportunity has not yet passed to exhibit to a democracy in trouble the dynamic virtue of brotherhood in Christ.

In a recent conference of Christian leaders in the South on the race problem, CHRISTIANITY TODAY's executive editor, Dr. L. Nelson Bell, prepared a statement on "The Race Issue and a Christian Principle" that commended itself spontaneously to the conferees. It follows:

1. Christians should recognize that there is no biblical basis or legal justification for segregation. Segregation, as enjoined in the Old Testament, had to do with religious separation while the New Testament lends no comfort to the idea of racial segregation within the Christian Church. For these reasons it can be safely affirmed that segregation of races enforced by law is both un-Christian and un-American.

2. It can be demonstrated with equal cogency that forced integration of the races is sociologically impracticable and at the same time such forced alignments violate the right of personal choice.

3. The Christian concept of race may be expressed in the following way: a. God makes no distinction among men; all are alike the objects of his love, mercy and proffered redemptive work. b. For this reason, all Christians are brothers in Christ, regardless of race or color. c. The inescapable corollary to these truths is that Church membership should be open to all without discrimination or restriction.

4. In the light of these basically Christian affirmations the Church should implement them as follows: a. All churches should be open to attendance and membership without reference to race or color. b. Recognize that in so doing, in most areas and under normal conditions this will not result in an integrated church, since various races will prefer separate churches for social, economic, educational and many other reasons. c. But, this opening of the doors of the churches will break down the man-made and sinful barrier which stems from prejudice and recognize the unquestioned Christian principle of man's uniform need of God's redemptive work in Christ, a need and a salvation which knows no distinction of race or color.

5. To aid in an honest and just solution of this problem on every level, the Church should frankly recognize that racial differences, implying neither inferiority nor superiority in God's sight, are nevertheless actual differences. They usually express themselves in social preferences and alignments which are a matter of personal choice, not related to either pride or prejudice. Because of this fact, and because there is no Christian principle involved, the Church should neither foster nor force, in the name of Christianity, a social integration which may be neither desired or desirable.

6. The Church should concentrate greater energy on condemning those sinful attitudes of mind and heart where hate, prejudice and indifference continue to foster injustice and discrimination and in so doing show that these attitudes are *sin*.

7. The problem of the public schools constitutes a dilemma in many areas in the South which both the Church and the courts of the land should recognize and admit. Because these schools are tax-supported, they are in name and in fact "public" schools. At the same time, because *ratio* of the races varies in different localities the problem also varies from the simple in some areas to the apparently insoluble at the present time in others. Those who live where only ten or fifteen percent of the population is of a minority race have no serious problem. Where that ratio is reversed the issue is one of the greatest magnitude and those who have to deal with it deserve the sympathetic concern and understanding of others. It must be recognized by both Church and State that at this time, and under present conditions, the problem involves social, moral, hygenic, educational and other factors which admit no immediate or easy solution. The Supreme Court's phrase, "with all due haste," must be interpreted on the one hand as requiring an honest effort to solve the problem, and on the other with reference to the leniency and consideration which existing conditions demand.

8. Finally, the Church has a grave responsibility in this issue; a responsibility to proclaim love, tolerance and justice to all as the basic Christian virtues to be accepted in theory and practiced in fact. Basic to this concept is the urgent necessity of removing all barriers to spiritual fellowship in Christ, without at the same time attempting to force un-natural social relationships. The Church has the responsibility of recognizing that more than spiritual issues are involved and that while freely admitting full spiritual and legal rights to all, there are, at the same time, social implications and considerations which involve the matter of personal choice, over which the Church has no jurisdiction and into which it should not intrude in the name of Christianity.

NATIONAL DAY OF PRAYER: OPPORTUNITY AND OBLIGATION

To the credit of the 82nd Congress the lawmakers in 1952 called upon the President to set aside annually one day on which the people "may turn to God in prayer and meditation at churches, in groups, and as individuals." Whatever else can be done in the spiritual interest of the United States, it is similarly to President Eisenhower's credit that in the spirit of the

resolution he named October 1 as a "National Day of Prayer."

The President's proclamation recognized "continuing need of the wisdom and strength that come from God." His call was to prayer not for our nation alone but "for all mankind." The President, moreover, would have us ask for "divine guidance in our efforts to lead our children in the paths of truth" and "that we may be saved from blinding pride and from any act hurtful to . . . free nations joined in building . . . . peace."

Ministers and laymen alike have a high and holy obligation to pray, now and in days to come, over the awesome portents in national and international affairs. To neglect an implementation of the presidential proclamation and of the biblical imperative behind it, is to ignore a Christian duty. Of all the weapons for improving national and international relations, prayer is the most neglected.

ANOTHER CASUALTY DUE TO LIQUOR

Most people are amazed to learn that there are more than 200 family and professional magazines in America with a circulation of over 95 million which still refuse to carry liquor advertising. Among the leading magazines in this group has been *The Saturday Evening Post*.

Now comes the announcement by Robert E. MacNeal, president of the Curtis Publishing Company, that the *Post* has changed its policy and will from now on advertise beer, ale, wine, gin, rum, whiskey and vodka.

It is with deep regret that we record the fact that this popular weekly has forsaken its high ideals and has succumbed to the subtle pressures of the liquor industry.

Henceforce, as Dr. Carradine R. Hooton, of the Board of Temperance of the Methodist Church, so ably puts it, "The *Post* will be doing its share of recruiting new drinkers" and becoming a party with the liquor industry, not only in disseminating "advertising which is basically false and misleading" but in marketing products which are damaging to health and happiness, and to human personality and character.

Many of us who have been inspired by the long-standing courageous policy of the *Post* are quite embarassed to further commend it. With this breach of its standards, what may we expect to ensue in the years ahead?

MORAL REARMAMENT AND THE BIBLICAL VIEW

Throughout much of the summer Washington's National Theater was given over to two Moral Rearmament plays, *The Crowning Experience* and *He Was Not There,* each with a mood for spiritual values. Both presentations stress the need of a dynamic ideology to lift the West above vulnerability to naturalistic assaults on modern life. With an eye on communist propaganda, the one play moves directly to the problem of race prejudice and the other to the spiritual vacuum in American homes.

Taken simply at this level, one may be thankful that the theater often shallow and shaggy enough these days, is here devoted to profounder ends. Never was the thrust for spiritual and moral concerns more necessary than now at every level of modern culture.

But whoever expects an essentially Christian message will find it as obscure in Moral Rearmament as in Dr. Frank Buchman's earlier Oxford Group. The need for changed lives, for moral absolutes and divine guidance, still survives, as does a certain shading of Christian piety, but the centrality of Christ's atoning work and the unique authority of Scripture are not to be found. So syncretistic is the message, in fact, that neither Moslem nor Buddhist need change his religion to join the ranks. Moral Rearmament is spectacular and flashy; it parades in public a corps of prominent adherents from around the world. But it still lacks spiritual discernment and depth, as those who are schooled in a biblical outlook on life will readily detect.

DEFICIT SPENDING LEADING TO DESTRUCTION

The day before the 85th Congress adjourned Senator Barry Goldwater (R.-Ariz.) said to his colleagues in the Senate: "We have appropriated and authorized the expenditure of enough money to give this country in the approaching years its greatest peacetime deficit — a deficit estimated as high as $12 billion. . . . I want to remind my colleagues again, as I often have, that our enemies in Russia have for many years said they would destroy us by causing a collapse of our economy, and it seems to me, as we wind up the 85th Congress, that they are making better progress towards this means of ending our freedoms than they are making in the material field of weapons."

Four days later, speaking before the biennial convention of the AFL-CIO in San Diego, Senator Johnston (D.-S. C.) announced a seven-point program of his Senate Civil Service Committee to bring added "benefits" for Federal employees, a program which will involve hundreds of millions of dollars.

With practically every department of government clamoring for the spending of additional millions, even billions—funds which are nowhere in sight—one wonders from whence have come the evil spirits which so violently hasten us down the slope towards the sea of national insolvency and destruction.

Unless a concerted cry is raised against this present folly, our doom is as certain as was that of the possessed swine of Gadara. END

How Faith Relates to Life

HAROLD JOHN OCKENGA

Christian faith must translate itself into works. It is not sufficient to lend mental assent to a Christian creed. It is necessary for one's destiny that the details of life be committed to the person of Jesus Christ. Thus, faith translates itself into Christian experience and action.

Christian faith consists of a body of truth as taught in the New Testament, as expressed in the commonly accepted creeds, and as believed by those who call themselves Christian. Christian faith becomes experience when the individual commits his life to Jesus Christ and acknowledges him to be the Lord of life. Faith is then expressed in life.

PAUL AND JAMES

In speaking of faith, St. Paul used Abraham as an illustration of one who believed and whose faith was counted unto him for righteousness. He declared that Abraham was justified by faith and not by works. This righteousness was equated with salvation. "By grace are ye saved through faith and that not of yourself; it is the gift of God; not of works lest any man should boast." On the other hand, James used Abraham as an illustration of one who was saved by works. He declared, "Faith without work is dead. Was not Abraham our father justified by works, when he had offered Isaac, his son, upon the altar? Seest thou how faith wrought with his works, by works was faith made perfect."

Some have attempted to create a conflict between Paul and James on this subject of salvation by faith or by works and faith. The harmony comes in recognizing that faith is the *root* and works are the *fruit* of the matter. Whoever has a justifying faith in God gives evidence of this by obedience. Faith produces love and love is the fulfilling of the law. It is impossible to divorce Christian life from Christian faith.

Hence we are warned to beware of historical faith, or dead faith. This is the kind of faith which the demons have. James said, "The demons also believe, and tremble." Historical or intellectual faith is that which accepts the Bible, the Gospel and Christ as one accepts history. It is possible for one to believe that Jesus Christ died by crucifixion outside of Jerusalem in the spring of 29 A.D. and not have it affect his life. This is one of the great dangers which face the Christian church. Historical faith must become experimental faith or it has no value.

Harold John Ockenga has ministered to historic Park Street (Congregational) Church in Boston for over 20 years.

LIFE BY FAITH

The Bible says, "The just shall live by faith." This text, found in Habakkuk 2:4 is quoted three times in the New Testament. The first time is in Romans 1:17 where Paul is concerned with the subject of righteousness. Thus, he uses it to prove that man shall become righteous by faith in the propitiation of our Lord Jesus Christ upon the cross. The book of Romans declares that all men are sinners, whether profligate heathen, moral persons, or adherents of religion. He goes on to declare that they cannot be made righteous by any works of the law, but only through justification by faith, a faith that believes that Jesus Christ was sent forth by God to be a propitiation for sin through faith in his blood.

The second time this Old Testament text is quoted in the New Testament is in Galatians 3:11 where Paul is emphasizing the subject of faith over against works. He declares that it is not by works, whether of character, of morality or of religion that men become right with God but only through faith.

The third place where it is quoted is in Hebrews 10:38 where the writer is emphasizing that the just shall live by faith. He then goes on to give in Hebrews 11 many illustrations of walking by faith. The first was Abel who believed God's word that man could be accepted in His sight only by bringing a blood sacrifice which typified the coming of the suffering Messiah.

THE ADVENTURE OF OBEDIENCE

When faith is translated into obedience, it provides a sense of adventure, it reveals our trust in the Word of God and it puts a thrill into living. It is this obedience of faith which has marked the lives of missionaries who have gone to the ends of the earth, of reformers who have stood upon God's word over against the tide of opposition and persecution, and of witnesses who have been faithful unto the Lord's command. END

THE MISSIONARY LITERATURE DRIVE

"The Church on the Offensive in the War of Ideas" is the challenge of World Missionary Literature Sunday to be observed October 12 in churches across America. Sponsored by Evangelical Literature Overseas (ELO), cooperative missionary literature ministry, this first annual observance focuses attention on an urgent need for world-wide Christian missionary literature offensives.

"Today approximately half the world's population can read," according to *Dr. Donald Grey Barnhouse* in a recent article in the *ELO Bulletin*. "Present estimates," he reports, "indicate that one million people are learning to read every week. But what will they read? The answer is simple—whatever is available—everything, anything."

Helping place the printed Gospel message in hungry hands has been the work of ELO since its founding six years ago. ELO, literature arm of the Evangelical Foreign Missions Association and the Interdenominational Foreign Missions Association, has encouraged the holding of intermission literature conferences to bring about closer cooperation of already existing missionary agencies on the field.

New African Magazine Published

Dramatic evidence of the success of such cooperation is the launching this month of *Our Africa*, eleventh mass-appeal Christian magazine originated in the last six years. Sponsored by the South Africa General Mission, *Our Africa* is directed to the 55 per cent of the South African population who can read English. In this day of emphasis on the indigenous church, it is significant that under missionary *Don Smith*, SAGM literature secretary, nationals are being trained to take over the responsibility of writing, producing, and distributing the magazine.

Pioneer of the mass-appeal Christian magazines is *African Challenge*, published in Nigeria under the Sudan Interior Mission. Printed in English, *Challenge* reaches thousands of newly literate Africans with simply written self-help material and the Gospel of Christ.

Before the end of the year two more new magazines will appear, both in the Belgian Congo. Sponsored by the Africa Literature Society, *Oyebi* will be published in the Lingala language; *Sikama*, in Kikongo.

Other evidences of evangelical cooperation are the score of literature fellowships now active in strategic areas. Pioneer is LEAL, the Latin American Fellowship. In the Belgian Congo alone six fellowships are now active in as many language areas. In India, ELFI (Evangelical Literature Fellowship of India) has been instrumental in the founding of *Kiran*, mass-appeal magazine in Telegu, sponsored by International Missions.

Recent progress was reported by the *Rev. Harold B. Street*, executive secretary of ELO, following a trip to the simmering Near East, North Africa, and Europe. In Beirut, heart of the Arabic-speaking world, 38 delegates from 27 mission boards and national churches, representing 11 countries, made plans to set up what will become the nineteenth cooperative literature organization.

A Unique Opportunity

The Beirut conference pinpointed the unique opportunity of developing Christian literature beamed to the 100 million Arabic-speaking people of the Near East and North Africa—almost 100 per cent Moslem. In meeting this regional need, a basic literature, suitable for adaptation in other languages, can be provided for the whole Moslem world of 500 million souls, largest single religious body in the world.

"Because more and more of the peoples of the world *can* read this life-giving message, of Christ's coming to give men new life," Barnhouse emphasizes, "we must tell it with the printed page. To meet the urgency of the hour there must be a literature program that will concentrate on communicating the love of Christ to a divided world, and that will identify itself with the people it seeks to serve."

Antecedent to this task of communicating the love of God to man is the basic need of teaching the world's illiterates to read.

A "breakthrough" on the literacy front has been scored these past two years in the literacy-by-TV program in Memphis, Tennessee. This pilot project of a community educational TV program, using the Laubach literacy system, has successfully taught over 2,000 adults to read. To share the Memphis plan, the local Chamber of Commerce recently invited representative national leaders to a two-day Conference on World Literacy by Television. Response was encouraging.

Veteran literacy expert *Dr. Frank Laubach*, in his keynote address, pointed out that America might lose the cold war to communism in Asia and Africa if we fall behind in the literacy race.

Laubach retired recently from the Committee on World Literacy and Christian Literature, but the committee—known as Lit-Lit—continues his work. A unit of the Division of Foreign Missions of the National Council of Churches of Christ, the committee works with NCC members and nonmembers alike in stepping up world-wide lit-lit programs.

"Nine people out of ten in South Asia and Africa are illiterate," reported Dr. Laubach at the Memphis conference. "That area is the world's question mark. . . . These people are destitute because they are illiterate. They want to come up out of their ignorance more than anything else in the whole world."

"People fear," said Laubach, "that if we teach illiterates to read, they will read Communist literature. But we must provide them with what they ought to read. . . . If we mobilize our writing talents to win friends and influence people in Asia and Africa, we would have nothing to fear from the Communists. Their writings are cheap, and they are as dull as a government bulletin.

"But teaching a billion illiterates to read is a gigantic and costly task. . . . We need a mass medium which will teach these billion to read as swiftly as the totalitarian methods of the Communists are doing in Russia and China."

He listed television and motion pictures as two great potential teachers, then added, "This vast world enterprise would require a third program—training an army of specialists to install the equipment, to direct the teaching, and to organize villages into literacy campaigns. . . .

"Where is the money to be found? . . . Under Public Law 480 our government has sold about three billion dollars worth of our surpluses to 25 backward countries. Because they could not pay us in dollars, we allowed them to deposit that money in their own currency in their own banks. Congress has now passed an amendment to this bill permitting the use of that money for education and literacy. Moreover, many farsighted men and women in business and philanthropy are keenly aware that we cannot save Asia and Africa unless we lift their unbearable load of ignorance and poverty."

North vs. South

Officialdoms of Northern and Southern Presbyterianism split along a familiar front this month: race relations.

"Enforcing (the Supreme Court desegregation decision) with troops and tanks if necessary, is a lesser evil—however undesirable—than the alternative of buying temporary peace," read a statement from the United Presbyterian Church in the U.S.A. Signers were *Dr. Eugene Carson Blake,* stated clerk, and *Dr. Theophilus M. Taylor,* moderator.

"I must heartily disagree," countered *Philip F. Howerton,* moderator of the Presbyterian Church in the U. S. "Force can accomplish nothing but chaos."

A few days later, ministers of the Washburn Presbytery of the Presbyterian Church in the U. S. took a stand of their own which set them at odds with Arkansas *Governor Orval E. Faubus.* The Little Rock area clergymen in a resolution urged the governor to countermand his proclamation refusing to open the city's four high schools.

In ill-tempered words, Faubus said "some Presbyterian ministers have been brainwashed" by "Communists and left-wingers."

The ministers denied the charges and demanded an apology.

The race issue failed to slow a move by the Northern and Southern Presbyterian churches to operate Austin Theological Seminary jointly. The Texas synod of the Northern church voted to buy a half-interest in the seminary. Southern Presbyterians have already approved the plan. Northern Presbyterians will pass on the proposal at their General Assembly next year. The Texas seminary has been integrated for more than 10 years.

Divine Promotions

E. Arthur Bonney was a guided missile expert at the Johns Hopkins Applied Research Laboratory in Bethesda, Maryland. Several years ago he heard God's call to the ministry. "Last year," he recalls, "the calling grew so strong I couldn't refuse."

This month Bonney, 40, enrolled at Gordon Divinity School in Beverly Farms, Massachusetts, for theological training. With him went his wife and three children. They were starting all over in obedience to the Great Commission and divine beckoning.

Robert T. Yonkman of Grand Rapids, Michigan, also knows what it means to pull up occupational stakes, middle-age notwithstanding. Married and the father of a seven-year-old girl, he gave up work as an electrical manufacturer's agent to enroll at Bexley Hall Seminary of Kenyon College, Gambier, Ohio. That was three years ago. This summer Yonkman was ordained and became rector of Christ Episcopal Church of Charlevoix, a small town in northern Michigan.

Theological Center

A Sealantic Fund grant of $1,500,000 will make possible immediate construction of buildings for the new Interdenominational Theological Center of Atlanta, Georgia.

The center will combine educational functions of Gammon Theological Seminary (Methodist), the graduate faculty of religion at Morris Brown College (African Methodist Episcopal), the graduate program in religion at Morehouse College (Baptist), and the Phillips School of Theology at Jackson, Tennessee (Christian Methodist Episcopal). Classes are expected to begin next fall.

Ministerial Problems

What bothers clergymen in the United States?

The Ministers Life and Casualty Union of Minneapolis sponsored a survey to find out. The poll revealed that ministers worry most about how to handle demands on their time, especially burdensome details of administration.

Clergymen also are troubled by church finances and by their own inadequate salaries as well as by church members' lack of interest in spiritual things.

Some 44 per cent of the 1,405 ministers polled said they felt their salaries inadequate. About 52 per cent reported salaries (excluding parsonages) of between $3,000 and $5,000 a year. Another 28 per cent are paid reportedly from $5,000 to $7,000. Less than one-half of one per cent said they received more than $10,000. Ten per cent reported salaries under $3,000.

Nearly one-fourth of the responding clergymen said their churches expect too little of them in the way of counseling.

Most of the ministers (63 per cent) complained of not enough time for leisure activities, although most (65 per cent) were satisfied with their vacation time.

The Negro Baptists

For America's two big Negro Baptist groups, the Supreme Court's latest integration ruling could not have been timelier. Conventions of both were in session when the nation's highest tribunal ordered Little Rock to proceed with integration. The two groups met simultaneously (September 9-14), the National Baptist Convention, U.S.A., Inc., in Chicago; the National Baptist Convention of America in Detroit.

At Chicago Coliseum, some 10,000 delegates greeted the announcement with shouts of "Thank you, God" and "Yes, Lord." The assembly sang "Rock of Ages." Many delegates cried openly.

Dr. Joseph H. Jackson, who was unanimously reelected president of the incorporated body, had urged delegates to accept the court's order in a "spirit of meekness and worship and not cheers."

The announcement was made immediately following an address to the convention by Democratic *Representative Brooks Hays* of Arkansas, who is president of the Southern Baptist Convention. Hays cited the need for Christian brotherhood.

In Detroit, 8,000 delegates met at King Solomon Baptist Church. Their reaction to the Supreme Court decision was equally subdued.

"There was no demonstration," said the *Rev. G. Goings Daniels,* recording secretary. "We took the matter quietly as a matter of course."

Keynote speaker for the unincorporated Baptists was the *Rev. Martin Luther King* of Montgomery, Alabama.

The National Baptist Convention, U.S.A., Inc., is America's third largest Protestant denomination with more than 4½ million members. The National Baptist Convention of America is sixth largest with more than 2½ million members.

Church Effectiveness

Churches today "are not very effective either in changing society or even in making clear what it means to be a Christian," according to *Dr. Winthrop S. Hudson,* professor of church history at Colgate Rochester Divinity School.

"The church is failing," he told a Baptist student assembly, "because it is confused within itself on the nature of the Christian faith, the nature of the Christian church, and the Christian vocation."

"A student's first job is to draw together small groups for Bible study and theological discussions to clarify his thinking on the basic nature of his faith," Hudson

said. "The current spirit of easy tolerance which says that one religion is as good as another is a death-blow to evangelism."

A student's second task as a church member, he said, is to "rediscover the nature of the church as the household of God." He warned against thinking of the church building as the church. "These buildings are little more than monuments to ourselves—the product of our own pride rather than of our devotion to God," he said.

The professor's remarks were addressed to 500 delegates attending the sixth annual Baptist Student Conference at Green Lake, Wisconsin.

Baptists in Pennsylvania

Pittsburgh Baptist Church is a new venture of Southern Baptists in western Pennsylvania. The work began some three months ago as a mission of the Evangel Baptist Church of nearby Weirton, West Virginia. Now the church has 26 members, all formerly from the South. A recent Sunday service drew 60 worshipers (some were Northern Baptists).

The congregation represents the first Southern Baptist work in the Pittsburgh area. Services are held at Soldiers and Sailors Memorial Hall in the Steel City's civic center.

Said a Northern Baptist official: "We will be courteous and Christian in our attitude and will want to work with them in the same cooperative spirit that we share with other denominations." C.N.W.

The "Y" Program

Spiritual priorities were plainly on the margin at a meeting of YMCA general secretaries in Pasadena, California, last month. The "Y" administrators were largely preoccupied with extension of present programs.

Commenting on the plea of CHRISTIANITY TODAY for a larger spiritual thrust, *Randolph E. Myers* of Washington told the secretaries that the spiritual thrust is uppermost in the capital.

Chairman *Harper Glezen* of Minneapolis called the problem of expanding services into new suburbs one of the most pressing.

Recruitment and training of YMCA secretaries was an acknowledged problem. A national commission is at work on it. Currently the "Y" gets half its secretaries from George Williams College, Chicago, and Springfield College, Springfield, Massachusetts. Both are traditional training grounds. The next largest group comes from seminaries, church-related liberal arts colleges and schools which train social workers.

LAWYER, THEOLOGIAN, AND DIALOGUE

Martin Luther once studied law. So did John Calvin. Deans of law schools and theological seminaries point to interchange of students between the two disciplines. Now for the first time a full-fledged national conference has been held by American Protestants on "Christianity and Law." Some four years of preparation produced four days of intensive discussion at the University of Chicago, September 7-10. And though Wittenberg and Geneva showed greater strength than many would expect in these environs, the theology of Basel cast the longest shadow across the campus. It did not, however, have entirely its own way, despite the presence of able proponents, including the Basel master's son *Markus Barth*, associate professor of New Testament of the University of Chicago's Federated Theological Faculty.

In fact, one of the most interesting points of the conference was the reaction of lawyers, judges, and law professors and students—meeting with theologians and parish clergy—to dialectical theology.

The conference, sponsored by the United Student Christian Council and the Faculty Christian Fellowship of the National Council of Churches, brought together 120 registered participants from 30 states, along with numerous visitors, and consisted of three "dialogues," three "sub-conferences," more than a dozen seminar sessions, worship services led by conference chaplain *Professor A. T. Mollegen* of the Episcopal Theological Seminary, Alexandria, Virginia, and daily Bible study conducted by Professor Barth.

Already aware of the "increasing evidence of an earnest concern among Christians in the legal profession about the issues of Christianity and law," the conferees were accorded a sharpened awareness by means of three resource papers sent out in advance of the conference. The selection of these was criticized as weighting the conference prematurely toward a Barthian orientation, one essay being a reprint of *Karl Barth's* "Gospel and Law." Following this line was the paper by *Jacques Ellul*, professor of law at the University of Bordeaux in France. Disdaining the optimism of liberal theology as to man's goodness and human progress, he emphasizes that everything in this world is doomed to death. Only men can be Christian—not "things, ideas, or institutions." Thus law cannot be based on Christian love ("unthinkable"!), nor can it "express justice." Rather it is "a waiting place" and will only become justice at the coming of Christ in his glory. It has now but a relative value.

In other conference literature, chairman *F. William Stringfellow*, young New York attorney, denies the possibility of a Christian philosophy of law. As *Professor Wilber Katz* of the University of Chicago Law School put it, Stringfellow "denies that Christianity provides ethical norms and asserts that the gospel stands in opposition to laws both good and bad. For him Christianity offers not standards for rational criticism but a vocation to worship and witness" which may be lived within the legal profession.

On the other hand, Professor Katz argues for the possibility of a Christian philosophy of law and "for Christian ethical standards for criticizing particular laws."

In the first dialogue, Professor Katz contended that the law should provide freedom for moral growth and that in criminal law should be found a place for forgiveness (he urged the abolition of capital punishment, charging it ineffective as a crime deterrent). The law should find a "token fulfillment" of the future that Christ would bring. It should provide for equality of economic ability, as for example in "progressive taxation."

In answer, Markus Barth found the law to be good only when "Christ takes it in his hand" and gives it a "spiritual interpretation." The lawyer who is a Christian—in contradistinction to the term "Christian lawyer," to Barth an unreality—will follow Christ by seeking to do the law. He will thus enter into a solidarity with evildoers and intercede for them. Clarence Darrow's practice of taking "hopeless cases" provides a worthy example of a willingness to "get one's hands dirty." Christians are thus to serve *persons* and not institutions, which, though they may improve temporarily, will always in time decline.

In the second dialogue, *Professor Paul Lehmann* of Harvard Divinity School surprised some with his optimism, contending that "love can be unsentimentally translated into concrete terms of justice" through the possibility of law acting as "a function of forgiveness" and "an instrument of reconciliation."

In the most optimistic presentation given thus far, *Professor Harold Berman* of Harvard Law School defended the concept of a Christian jurisprudence and traced its course through history. Calling upon his hearers to be "more realistic than liberalism or neo-orthodoxy," he professed to see no tension between law and love. "Law needs love for its motivation

and direction, and love needs law for its structure in society." The church is challenged to create a legal environment where "love can flourish." Professor Barth retorted that "only the gospel creates conditions under which law can flourish." Katz and Mollegen also opposed Berman's optimism, the latter sensing that the Cross had somehow been left out.

The third dialogue found many of the lawyers breathing a sigh of relief that they were to hear at last the practical application of Christianity to their daily practice of law. The two speakers were *John Mulder,* Chicago attorney and occasional lecturer at McCormick Seminary, and *Professor Karl A. Olsson* of North Park Seminary, Chicago. Olsson had already sounded an orthodox Protestant note in criticizing liberalism for reducing theology to a social science, and in finding fault with dialectical theology for not taking history, society, and institutions seriously enough.

A difficult question was raised as to whether it was right for a lawyer to defend a client he believes to be guilty. Attorney Mulder's conclusion, seemingly a popular one: the adversary system in this country demands that every client's case be argued as strongly as possible, though the lawyer's conscience may experience anguish in this "ambiguous life."

Mulder and Olsson defended the concept of "Christian lawyer," the latter finding it indicated in the doctrines of creation, providence, and redemption. And in some sense, law "reflects God's will for the world." The Christian lawyer lives in two worlds—he knows a solidarity with the sinner in this world and gives himself in love to this service, but he also sees this world passing away and looks for the New Jerusalem.

Professor Barth assured the writer that the concept, "Christian lawyer," is permissible if "Christian" is understood in terms of sovereign grace, with exclusion of any notion of human merit or accomplishment in salvation. But he prefers to drop the term rather than add the cumbrous definition each time it is used.

Indeed, the conference debates were often reminiscent of the Barth-Brunner controversy on common grace. But the thunderous *"nein!"* was uttered this time in the more dulcet tones of the amiable younger Barth, who was troubled at the difficulty of communication between lawyer and theologian.

The optimistic lawyers were at times nonplused at the "gloom" and "unreality" of dialectical theology. Some theologians thought this due to the "rational" conditioning acquired in the course of legal training. One pointed out that on certain of the issues, conservatives, liberals, Roman Catholics, Greek Orthodox, and Judaists would stand together in opposition to neo-orthodoxy.

In any case, the theology of crisis seemed to exhibit little attraction for the men of law over so brief an exposure. The attorneys generally saluted the conference for the excellent idea that it was, but often they watched arguments expose Protestant cleavages much as one sees an iceberg—only the upper ninth being visible. But the cleavages are deep. Some call them wounds. F. F.

CANADA

Siberia Bound

Spokesmen for the extremist Doukhobor group known as "Sons of Freedom" say they accept "in principle" conditions under which they can get aid to return to Siberia.

Canadian governmental authorities, which "Sons" have defied since emigrating to western Canada some 60 years ago, promise financial help provided that sect members renounce Canadian citizenship, give proof that Russia will take them back, and supply evidence of a means of transportation.

AUSTRALIA

Prayer Support

Many thousands of Australians are praying daily for the ministry of *Billy Graham.* Protestant churches in Sydney observed a night of prayer September 21 to coincide with the opening of Graham's crusade in Charlotte, North Carolina. Prayer programs are scheduled to continue through the spring of 1959, when the evangelist visits Australia and New Zealand for campaigns in a number of cities. Australasia has never seen a religious revival. But neither has there ever been such a prayer offensive as is now going on "down under." There are signs of awakening spiritual interest.

Meanwhile, Christians in the Carolinas fixed eyes on Charlotte, where a fully-integrated crusade was launched amidst a school integration crisis.

AFRICA

Race Relations

The Reformed Ecumenical Synod, meeting last month in the South African city of Potchefstroom, adopted a statement which emphasizes that no single race should consider itself superior.

The statement says "unquestioned equality" of all races "must be recognized according to Scripture."

MIDDLE EAST

From Zion . . . the Law

Amos Khaham, 30-year-old partially-paralyzed clerk in the Jerusalem Institute for the Blind, won the first international Bible quiz sponsored by Israel's Tenth Anniversary Committee and the Israel Broadcasting Service.

Some 26,000 persons, including Israeli *Prime Minister David Ben-Gurion* and *President Yitzhak Ben-Zvi,* witnessed the contest held at the Hebrew University amphitheater in Jerusalem.

Mrs. Myrtle Davis, 49-year-old Baptist teacher from Georgia, who was declared Bible champion of the United States on "The $64,000 Challenge" television program, tied for seventh place.

Archbishop's Deportation

The Jordanian government seized and deported to Lebanon last month *Archbishop Tiran Nersoyan* of the Armenian

THE STATE OF JEWRY IN 5719

Jews still waiting for the Messiah were blowing the shofar unto the ends of the earth this month, in observance of the year 5719 on the Hebrew calendar. The new Israel was in its eleventh year and still growing, but more than 10 million Jews were still away from "home."

Even as Yom Kippur drew nigh, reports out of Romania told of new Jewish persecution by Communists. Fleeing refugees said virtually all Jews in government posts had been dismissed. Personal effects and real estate were being confiscated.

As if in relief, the Soviet press broke a 10-year silence on the fate of Jews in Birobidzhan. The autonomous Jewish province was described as a successfully flourishing center of industry and agriculture.

Jews back in Israel were thinking of material success as well. The government announced that within five years steps would be taken toward setting up an atomic power plant.

Orthodox Church. The patriarch-elect of Israel and Jordan is a naturalized American citizen, having served as primate of the American diocese from 1944 to 1954.

In 1956, Nersoyan was named to the Israeli-Jordanian patriarchate in an election which was disputed and never recognized by the government at Amman. In ensuing months, Nersoyan and his predecessor, *Archbishop Yegeshe Derderian* accused each other of being sympathetic to communism.

EUROPE

True or False

Iron Curtain representatives generally got their way with the World Council of Churches' Central Committee last month.

The Central Committee, meeting at Nyborgstrand, Denmark, (1) acceded to demands of Hungarian *Bishop Lajos Veto,* a member, that "false" be dropped as a label on charges of WCC complicity in the 1956 anti-Soviet revolt in Hungary (it was decided that the Hungarian charges were merely "criticisms and misrepresentations"); and (2) turned down proposals to show up opposition to *Dr. Joseph L. Hromadka,* Czech Protestant theologian and WCC Executive Committee member who has been called an apologist for the Communist regime.

The Central Committee reelected all 12 members of the Executive Committee, including Hromadka, as a bloc without opposition. Proposals to elect Executive Committee members secretly from a list of 15 had been introduced by *Dr. P. O. Bersell,* president emeritus of the Augustana Lutheran Church, and *Colonel Francis P. Miller,* of the Presbyterian Church in the U. S. The proposals died.

The Central Committee also:

—Agreed to invite observers from the Moscow Patriarchate to attend future meetings "as a wise first step on a road which may lead to closer contacts."

—Adopted a report which declared that Christians should speak "openly" against use of atomic weapons in an all-out conflict but could "in conscience" agree to their use in a limited war. The report said Christians should seek to end any all-out war by resorting, if necessary, to the enemy's terms.

—Voted to admit into the WCC the Evangelical Church of the Cameroons, the Independent Philippine Church, and the U. S. Hungarian Reformed Church.

—Approved a new $2,500,000 WCC headquarters in Geneva.

Theology in France

Three major groups constitute French Protestantism: (1) the Reformed Church, the largest; (2) the Lutheran Church, which has fewer churches but almost as many members, owing to the large proportion of Protestants in Alsace, and (3) nonconformists, with a great many local churches and assemblies, each rather small. The latter includes Evangelical Reformed and Free churches, various types of Methodists and Baptists, Mennonites, Open and Closed Plymouth Brethren, Salvation Army, and several Pentecostal associations.

In the third group the theological trend is clearest. With few exceptions all its ministers and spiritual leaders are evangelical. They hold to the great facts and doctrines on which Christianity rests.

This gives a fine basis for fellowship and cooperation. Some of these churches have joined the World Evangelical Fellowship. Some are members of the International Council of Christian Churches.

Except for Pentecostalists and the Salvation Army, all are loosely linked together through the Evangelical Information and Action Center, which affords leaders of these various denominations the chance to meet annually, together with representatives from French-speaking Belgium and Switzerland, to exchange information and to coordinate efforts in fields of Christian education, evangelism, mission work, and literature. Every year a number of fine publications are issued: commentaries, Bible handbooks, treatises on systematic theology, and tracts. There is no genius of world repute among these men. But many worthy scholars and clear thinkers are members. Clarity has always been one of the main characteristics of French theologians.

Many shortcomings must be acknowledged within this circle. Yet in so diversified a section of French Protestantism there is no apostasy from biblical faith. Mutual love and understanding prevail. From Bible institutes and the seminary at Aix-en-Provence fine young people (about as many as come out of Reformed and Lutheran seminaries) are sent to preach the Gospel.

In spite of tighter ecclesiastical links, the Reformed and Lutheran groups, odd as it may seem, are doctrinally much less homogenous.

Some observers say old-fashioned liberalism of the nineteenth and early twentieth century has died out. That is not true, though liberalism now is much less prevalent. Some local churches notorious for modernistic traditions are now under care of evangelical ministers, and happily so! Among seminary professors, there are very few old-time rationalists.

Still some ministers and laymen are proud opponents of orthodoxy. A liberal association was inaugurated a few years ago, having among its leaders a handful of able men, including the noted *Albert Schweitzer* and *André Siegfried,* journalist member of the French Academy. Both these men are over 80, but they have around them younger enthusiastic disciples who exert considerable influence over the radio and through the press.

Decline of liberalism during the last 30 years was aided largely by the influence of Barthian theology. But some major obstacles stood in the way of this influence. The question of language was one. Only a few minor booklets of *Karl Barth* have been translated into French. The voluminous *Kirchliche Dogmatik* has been accessible to French readers only since 1953. Moreover, although Barth is a Swiss citizen, his way of thinking is decidedly German. To the French he is characterized by inclusiveness, minuteness, and seeming self-contradiction.

Nevertheless, his impact has been great. Many who claim to be his disciples are much at variance with him and with one another. One for whom Barth himself had much sympathy and admiration was *Pierre Maury,* who recently passed away. But not many French ministers are really at home with all the subtleties of Barthian dialectic. Most of them have mainly embraced the following tendencies: acknowledgment of the deity as well as of the humanity of Christ, over against liberalism; reverence for the Bible as the only means of revelation, but combined with approval of higher criticism; some distrust of Christian experience, overstressed and sometimes distorted by the previous generation.

The latter tendency leads to an antipietistic attitude, and favors a certain kind of worldliness, in order to avoid self-righteousness and spiritual pride. Quite at variance with Barth's own teaching, it sometimes even disparages conversion and sanctification.

Barthianism in France has had an influence both bad and good. The most sturdy fundamentalism has something to learn from that great mind, although many of his conclusions must certainly be discarded, and his dialectical method is dangerous.

A kind of high churchism is not unknown in France. Many Lutherans, of course, favor ritualism and insist on the objective value of the sacraments. But in

the Reformed Church a similar tendency has arisen. A community of men formed at Taize, near Cluny, would like to introduce the practice of confession, call for an episcopal church government, and make themselves advocates of celibacy. They are frequently in contact with Roman Catholic priests and monks.

Theologically, these people hold orthodox views of the person of Christ, his atoning work, and the inspiration of Scripture. Their sympathy for some of the least acceptable features of Roman Catholicism is nonetheless strongly resented by many who have in their veins the blood of old Huguenots.

Main bulk of the Reformed and Lutheran churches is made up of somewhat hesitant evangelicals. They are Trinitarian, believe in salvation by faith through the atoning death of Christ, wait for his second coming, and have much love for the Bible. They do not, however, consider the Bible as the infallible Word of God. They deny eternal torment and assert annihilation or universal restoration of the wicked. They have no desire to sever ecclesiastical ties with the liberal wing of the church. They are much interested in the ecumenical movement, and at times become uneasy over rigid evangelicals who want to stay apart.

In the Reformed Church, a Calvinistic revival has taken place in recent years. A generation ago, Calvinism was dying out. Today a very lively Calvinistic society is developing. Members are as valiantly orthodox Calvinists as the most conservative Dutch Reformed in The Netherlands or in the United States.

Finally, there are Lutheran and Reformed church members who are frankly evangelical and who like to cultivate contacts with nonconformists. The 100-year-old Evangelical Alliance has recently been renewed and revived. This organization groups individuals from various denominations on a doctrinal basis, and its membership includes those who oppose the ecumenical movement, as well as proponents.

This past summer, an international congress was held at Strasbourg on the theme, "How to confess our Reformed faith?" Men of worldwide reputation (*Dr. G. C. Berkouwer* of Amsterdam was among them) presented valuable lectures now scheduled for publication. Presence of young ministers and students was taken as a sign of vitality.

Billy Graham's visit to Paris in 1955 supplied opportunity for congenial cooperation. Liberals and Barthians mostly opposed. But under the leadership of the Evangelical Alliance, with chairman *Jean-Paul Benoit,* people ranging from the "incomplete evangelicals" among the Lutherans and Reformed to the Closed Plymouth Brethren and some moderate Pentecostalists joined for prayer and work. Since then, similar campaigns have been launched, always with a strictly evangelical basis.

The most important one in recent months was the *Eugene Boyer* campaign in Paris last spring. The largest auditorium in Paris, the *Velodrome D'Hiver* (where Graham had spoken), was used for 16 days. Night after night audiences of 1,200 to 3,500 attended the services. A total 600 decisions for Christ were registered. Boyer speaks French fluently and knows how to bring home the eternal Gospel to the French mind.

Contemporary reviews of the trend of modern thinking in France often ignore Protestantism, numbering 800 thousand

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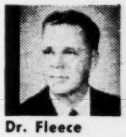
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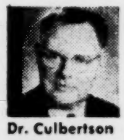
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out of 45 million people. But Protestantism is intellectually much stronger and more influential than its numerical weight would indicate.

Whether political changes will affect French Protestantism remains a revelant question. J. M. N.

Papal Condemnation

Pope Pius XII takes a dim view of Chinese Communist efforts to establish a Catholic church independent of the Vatican. In a 2,000-word encyclical made public this month, the pontiff condemned the "crime" of the consecration of bishops without the Vatican's permission. He exhorted Chinese Catholics to "remain unflinching" in their faith.

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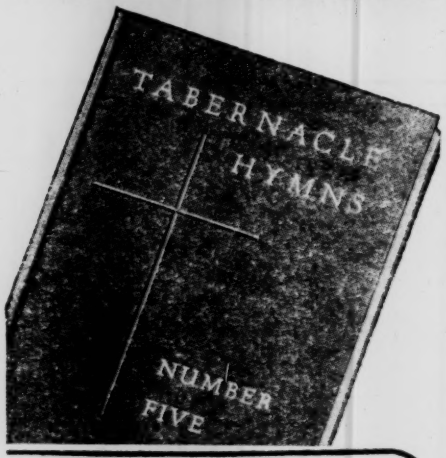

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PEOPLE: WORDS AND EVENTS

Deaths: The *Rev. Canon Bernard Iddings Bell,* 71, Episcopal churchman, author, and educator, in Chicago . . . *B. D. Ackley,* 85, composer of more than 3,500 Gospel songs, in Warsaw, Indiana . . . *Dr. Harry Thomas Stock,* 66, general secretary of the Division of Christian Education in the Congregational Church Board of Home Missions, in Boston . . . *Dr. Lucius Porter,* 78, former Congregational missionary to China, in Beloit, Wisconsin . . . *Dr. Charles P. Bernheisel,* 85, retired Presbyterian missionary to Korea, in Indianapolis.

Election: To the executive presbytery of the Assemblies of God, the *Rev. N. D. Davidson.*

Appointments: As general secretary of the International Missionary Council, *Bishop J. E. Leslie Newbegin* of the Church of South India . . . as executive secretary of the National Service Board for Religious Objectors, *J. Harold Sherk* . . . as Lutheran tutor at Mansfield College of Oxford University, *Dr. William E. Hulme* . . . as editor of a proposed Methodist music magazine, the *Rev. V. Earle Copes* . . . as associate director of information for the Presbyterian Church in the U. S. A., *Stanley J. Rowland Jr.* . . . as director of the youth work of the Church of God, the *Rev. Alan Egly.*

Inaugurations: As president of Evangel College and Central Bible Institute, Springfield, Missouri, the *Rev. J. Robert Ashcroft* . . . as president of Philadelphia College of Bible, *Dr. Charles Caldwell Ryrie.*

Awards: By *The Missionary Digest,* to World Vision, Inc., for its film, "Cry in the Night" (top documentary); to the International Church of the Foursquare Gospel in Los Angeles, for its film, "Life to Live" (top drama) . . . by the government of Haiti, to the *Rev. Wallace Turnbull* of the Conservative Baptist Home Mission Society, a citation in admiration of his "tireless efforts and spectacular accomplishments for the welfare of the peasants of Haiti."

Dedication: Of the Thomas W. Phillips Memorial, new headquarters building in Nashville of the Disciples of Christ Historical Society, held September 12-14.

Grant: To Tennessee Baptists' Carson-Newman College, $21,373 from the U. S. Public Health Service for cancer research.

Digest: While ringing a doorbell of a faculty colleague's apartment on the campus of Northern Baptist Theological Seminary in Chicago, *Dr. Thorwald W. Bender,* professor of theology, was pounced upon and beaten by three thugs . . . The Cambridge Inter-Collegiate Christian Union in England is sponsoring a mission, to be led by the *Rev. John R. W. Stott,* November 9-16. Mission Prayer Secretary *G. C. Neal,* King's College, Cambridge, is enlisting prayer partners.

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Bible Text of the Month

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree (Galatians 3:13).

¶ It is no doubt possible by sufficient ingenuity to explain these words away: but their plain meaning is obvious enough. The Lord redeemed us from the curse of the law by taking that curse upon himself. And this was symbolized by the fact that the very death he died was under a curse in the Law.

H. E. Guillebaud

REDEMPTION

¶ *To redeem*—(*exagorazo*)—by payment of a price to recover from the power of another, *to ransom, buy off;* metaphorically of Christ freeing men from the dominion of the Mosaic law at the price of his vicarious death.

Thayer's Greek-English Lexicon

¶ The thought of the price that had to be paid for it must not be pushed too far into the background (cf. I Cor. 6:20; 7:23, and Rev. 5:9). We must think of this passage in relation to what is said in other places of Scripture about ransoming (Matt. 20:28; I Tim. 2:6) and redeeming ("purchasing free": Titus 2:14). A more particular thought is attached to this redeeming than simply that of the emancipation of a prisoner. At issue here is satisfaction of violated justice, as is evidence from the phrase: *from the curse of the law.* Behind the imagery employed, there very probably lies the old practice, circumscribed by the Jewish legal code, according to which ransom money could be paid for a forfeited life (cf. Exod. 31:30). According to this line of thought those who were under the curse were to be regarded not merely as prisoners but as persons appointed to die (cf. Deut. 27:15 ff and 30:15, 19). It is from this sentence of death that Christ has redeemed them by himself "becoming a curse" for them.

Herman N. Ridderbos

CURSE OF THE LAW

¶ "To be made a curse" is a strong expression for becoming accursed; or, in other words, being subjected, by the Divine appointment, to that suffering, the infliction of which sin had rendered necessary for the honour of the Divine character and government—that suffering which is the manifestation of the Divine displeasure at sin. Christ was thus "made a curse" *for* or *in the room of* those whom he redeemed from the curse; and this substituted endurance of the curse was the ransom-price by which he redeemed them. It was that, in consideration of which they obtained deliverance—pardon and salvation.

John Brown

¶ The curse which the law threatens, and which the execution of the law would inflict, is the punishment due to sin. This must mean, that he has rescued us from the consequences of transgression in the world of woe; he has saved us from the punishment which our sins have deserved. The word *us* must refer to *all* who are redeemed; that is, to the Gentiles as well as the Jews. The curse of the law is a curse which is due to sin, and cannot be regarded as applied particularly to any one class of men. All who violate the law of God, however that law may be made known, are exposed to its penalty.

Albert Barnes

¶ This passage (Deut. 21:23) is applied to the death of Christ, not only because he bore our sins and was exposed to shame, as these malefactors were that accursed of God, but because he was in the evening taken down from the cursed tree and buried, (and that by the particular care of the Jews, with an eye to this law, John 19:31) in token that now, the guilt being removed, the law was satisfied, as it was when the malefactor had hanged till sunset; it demanded no more. Then he ceased to be a curse, and those that are his. And as the land of Israel was pure and clean, when the dead body was buried, so the church is washed and cleansed by the complete satisfaction which thus Christ made.

Matthew Henry

¶ This curse culminated in the wrath of God. And here I must take occasion to expose the unbiblical theory prevalent in a certain school of theologians at present, that the element of wrath did not enter into the atonement, and that Christ was in no sense the object of the wrath of God. It suffices to explode such a notion to direct attention to this single phrase, which conveys the opposite thought: Were not men under the wrath of God when they were under the curse? (Gal. 3:10; Eph. 2:3.) And *when Christ was made a curse,* was he not, in an official respect, of necessity the object of divine wrath? The term used in the text has only to be alternated with the equivalent term, to convince any mind that the theory in question is no better than a neutralizing evasion, if not a contradiction, of Scripture. That curse was the penal sanction of the law with which we were burdened, and from which we must needs be redeemed; and the words will bear no other comment.

George Smeaton

FOR US

¶ All virtue lies in the little words: *for us.*

Martin Luther

¶ It seems plain that the *huper* (for us) must be understood in the *substitutive,* and not merely in the beneficiary sense. For "the making of Christ a curse" is represented as the *ransom* by which our "redemption from the curse" has been obtained. The curse was *removed from us* by being transferred to Him.

Thomas J. Crawford

¶ After the same manner John the Baptist calleth him, "The Lamb of God, which taketh away the sins of the world." He verily is innocent, because he is the unspotted and undefiled Lamb of God. But because he beareth the sins of the world, his innocency is burdened with the sins and guilt of the whole world. Whatsoever sins I, thou, and we all have done, or shall do hereafter, they are Christ's own sins, as verily as if he himself had done them. To be brief, our sin must needs become Christ's own sin, or else we shall perish forever. This true knowledge of Christ, which Paul and the prophets have most plainly delivered unto us, the wicked sophisters have darkened and defaced.

Martin Luther

¶ Our sins were imputed to him as to a sacrifice. Christ the just is put in the place of the unjust to suffer for them (I Pet. 3:18). Christ is said to bear sin as a sacrifice bears sin, Isaiah 53:10-12. His soul was made an offering for it; but sin was so laid upon the victims, as that it was imputed to them in a judicial account, according to the ceremonial law, and typically expiated by them. As a surety, "He was made sin for us" (II Cor. 5:21), and he bare our sins.

Stephen Charnock

Books in Review

AUTHORITY OF SCRIPTURE

Authority, by D. Martyn Lloyd-Jones (Inter-Varsity Fellowship, London, 94 pp. 3s) and *"Fundamentalism" and the Word of God,* by J. I. Packer (Inter-Varsity Fellowship, London, 191 pp., 4s. 6d.) are reviewed by Donald Guthrie of the London Bible College.

Both these books deal with the problem of the Christian's ultimate authority, although they treat it from rather different points of view. Dr. Lloyd-Jones has an essentially practical aim, whereas Dr. Packer's plan is more systematic. The former book contains the substance of three addresses and retains the characteristics of the preacher's style. It deals with the authority of Jesus Christ, of the Scriptures, and of the Holy Spirit. The author shows that evangelicals base their doctrine on Christ's doctrine of Scripture. The only alternative to accepting on this basis the full authority of Scripture, is to acknowledge the uncertain authority of "modern knowledge" and "human ability." Dr. Lloyd-Jones sees the issue as a clear alternative between Christ and the critics. Those who class themselves among the critics will find many challenging statements in this little book. In his chapter on the Holy Spirit the author shows special interest in the phenomena of revivals in which the authority of the Spirit is particularly manifest, and he makes a strong plea for more earnest prayer that the Spirit might again manifest his power in the Church.

Dr. Packer's book performs several invaluable services for evangelicals. He makes clear that the manner in which the word "fundamentalism" is often used by liberal critics is not only misinformed but positively misleading. He points out that a different situation exists in Britain and America, since in the former the word has been employed by critics to describe a completely mechanical theory of inspiration, whereas in the latter it was coined by evangelicals themselves to denote their fundamental beliefs. Dr. Packer pleads that the word should be disused and replaced by the word "evangelical." If this advice is followed a good deal of misrepresentation of the conservative position would be swept away. In his carefully reasoned chapter on "authority" Dr. Packer asserts that liberal critics are essentially subjectivists, who exalt Christian reason to the position of arbiter to decide what is and what is not the word of God in the Scriptures. He rightly points out that the only sound approach to biblical interpretation is to submit the method used to the testimony of the Bible itself.

Dr. Packer gives a very lucid account of the evangelical doctrine of Scripture. He rejects as a critical "man of straw" the dictation-theory of inspiration, which he claims no serious evangelical scholar has ever maintained. The Bible is "word for word God-given; its message is an organic unity, the infallible Word of an infallible God" (pp. 113-114). Dr. Packer suggests that the problems and difficulties raised by biblical interpretation (e.g. problems of harmonization) cannot be considered a sufficient reason for disputing the evangelical doctrine of inspiration, since every other Christian doctrine raises problems unresolvable by human reason. In other words, the doctrine itself does not depend on rational demonstration. Dr. Packer clearly brings out the basic character of the differences separating conservative and liberal theologians. In the modern expositions of biblical theology he sees an example of the inconsistency which so often vitiates the liberal approach, since what is really in mind is not the theology of the Bible, but the theology of what subjective opinion declares to be "biblical." Evangelicals can find little common ground with such a subjective approach that has been prevalent in liberal circles.

The important issues of faith and reason have a chapter each, while a concluding chapter on liberalism contains a penetrating comparison between the old and the new. This is a small but amazingly comprehensive book which will supply evangelicals with a reasoned statement of their own position and challenge liberals to re-examine their fundamental presuppositions. DONALD GUTHRIE

SUBJECTIVE RATIONALISM

Can People Learn to Learn?, by Brock Chisholm (Harper, 1958, 143 pp., $3), is reviewed by Arthur H. De Kruyter, Minister of the Christian Reformed Church of Western Springs, Illinois.

The title of the book is misleading, since the bulk of the material is on the content rather than on the technique of learning. Harping on an old theme, in

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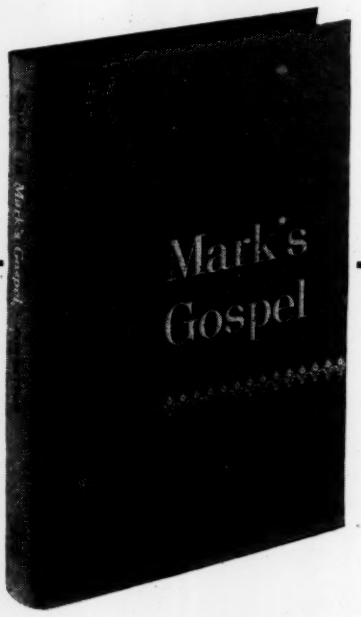

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almost every chapter Chisholm discredits the church by declaring it to be responsible for the problems of the world. And what is even worse, according to the author, is that the church is now the major institution preventing the necessary humanistic changes which can save the world from complete disaster.

The book contains a lopsided view of the world. Chapter 2 describes nations and continents from a so-called objective viewpoint which blames religion for promoting selfishness, exploitation, bad government, and other cleverly devised ills. Chapters 4 to 9 discuss problems of anxiety, aggression, population control by state birth controls, natural resource controls, a world language and monetary system, racial barriers, and the supremacy of the mind in contrast to authoritarian revelation of God. Mr. Chisholm has solutions for all of these problems and repeatedly states that the United Nations, which is destined to become the seat of the inevitable world government, is the answer.

The last four chapters deal with education—both method and content. Needless to say, there is no room in his curriculum for authority or convictions. A subjective rationalism is the genius of his system.

Having read other writings of Chisholm, father of the Mental Health Movement, it was not surprising to read his caricatures and abuses of the church and religion. What is surprising is that Harper has published such a brazen attack on Americanism and Christianity.

ARTHUR H. DE KRUYTER

WIDE-OPEN SPACES

One Way of Living, by George M. Docherty (Harper, 1958, 173 pp., $3) is reviewed by Richard Allen Bodey, Minister of Third Presbyterian Church of North Tonawanda, New York.

Like Peter Marshall, his illustrious predecessor at the New York Avenue Presbyterian Church in Washington, D. C., George Docherty is a Scot who turned to preaching after having already embarked on another vocation. The present volume, his first, discusses the basic and broader aspects of Christian commitment under four headings: The Way, Decision For The Way, Difficulties In The Way, Discipleship In The Way. The chapters are revisions of messages preached from the New York Avenue pulpit.

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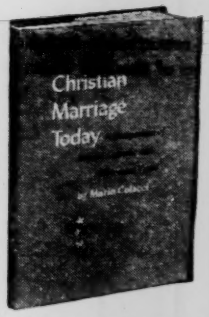

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lie somewhere between those of Billy Graham and Reinhold Niebuhr. He certainly has allowed wide-open spaces!

Docherty, again like his predecessor, has a colorful style; however, he is considerably less vivid, dramatic, and compelling. There is much that is good here, but nothing new. Generally sound, there are some shaded passages, i.e., his implication that Albert Schweitzer is a true believer (p. 9), and his apparent approval of the critical interpretation which sees in the Song of Solomon nothing more than "a collection of secular love songs, spiritualized by the Fathers of the Church" (p. 119). We believe it only honest to say that this subject has been much better handled in a dozen other books.

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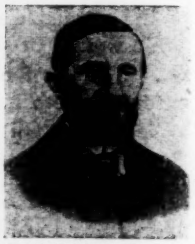

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REVIEW OF

Current Religious Thought

THE PUBLICATION OF Alan Walker's book on evangelism, *The Whole Gospel for the Whole World,* has focused attention on the content of the Gospel. Dr. W. E. Sangster describes it as "an outspoken challenge to current evangelistic message and method." Alan Walker led the Methodist campaign in Australia known as "The Mission to the Nation." More recently, he has given addresses throughout America. Now he has returned to become superintendent of the Central Methodist Mission in Sydney.

¶ Mr. Walker is an impassioned speaker with unusual gifts of oratory. He began his ministry among the miners of New South Wales, and later published a volume, entitled: *Coal-town—A Sociological Survey of Cessnock, N.S.W.* It marked the beginning of his deep involvement in social problems. Since that time he has spoken in season and out of season on the social implications of the Christian faith—particularly on such issues as peace and war, security and the welfare State, gambling and drink.

These themes are prominent in this new publication. In the introduction E. G. Homrighausen writes: "Alan Walker's name is increasingly associated with that 'larger evangelism' which is needed in our time. . . . He rightly maintains that nineteenth century evangelism is not enough for the twentieth century."

Alan Walker does not hesitate to enumerate what he calls "the serious limitations and weaknesses which belong to nineteenth century evangelism." "They are: a message which stops short of being the whole gospel for the whole world; an intellectual presentation of the faith which denies or ignores the great gains of biblical scholarship of the last one hundred years; a personal evangelism which has no social dynamic; an inadequate relationship with the Church as the body of Christ; an exaggerated trust in mass meetings as such and a calling for commitment to Christ in an emotional atmosphere with a limited intellectual and specific content."

We are all familiar with Dean Inge's quip: "Any stigma is good enough to beat a dogma." If we ask "what is the kind of message which God seems to use in this twentieth century for bringing men and women to commitment?" (p. 99), the answer is "an evangelism which is . . . relevant to real-life situations." This is the burden of his preaching. "To many it is destructive of faith that the Christian Church so often fails to be in the forefront of the reformist movements in history." He passionately and stridently proclaims that the Church must give a social witness. Only so can modern man hear the Gospel.

Alan Walker is urgently insistent that the evangelization of the twentieth century man is dependent upon the social and political involvement of the Church.

¶ All this involves a number of fundamental fallacies. It is imperative that we should make a clear distinction between the Gospel itself (with its message of repentance and forgiveness) and the application of the faith in personal and social life. William Temple made an important point when he said: "Social witness is both a preparation for evangelism and a consequence of it." It is unfortunate that Alan Walker (despite his great gifts) is unable to understand this.

Again, there is, behind this interpretation of evangelism, a regrettable failure to understand the nature of the Church. The Church is more than the accredited officers of the Church making pontifical ecclesiastical pronouncements. The Church is the fellowship of the redeemed, clerical and lay. The world will not be redeemed by the leaders of the Church making *ex cathedra* statements on social and political problems—for the leaders of the Church are neither infallible nor impeccable; but rather by each member of the Church giving his own personal witness in his own local situation. It is the worship and witness of each member of the Church that is truly converting.

Finally, there is an unhappy disregard for the work of the Holy Spirit as the divine Agent of evangelism. "Unless the Lord build the house, they labour in vain that build it." "Without Me," Jesus said, "ye can do nothing." How often we forget these facts! The Holy Spirit can alone convict men of sin; he alone can bring to men a realization of their need. As we condemn "the serious limitations and weaknesses" of mass evangelism we need to remember that it is still the good pleasure of God to save by the foolishness of preaching them that believe.

¶ These are serious strictures. Nevertheless there is much to be gained from a consideration of Alan Walker's conclusions concerning the planning and conduct of evangelistic crusades. He says that evangelistic meetings ought to be held on "neutral territory."

> We have made a significant discovery in Australia. From one end of the land to the other we have found that whenever Mission to the Nation meetings have been held in public halls or theatres or auditoriums audiences were two or three times larger than if meetings were planned in church buildings. This evidence has come to us so consistently that we now refuse to plan evangelism in anything but neutral territory—that is, when we are concerned with the true outreach of the Church to the people beyond its life. So startling has been this discovery that it has caused us to seek the psychology that lies behind it. Why should people be ready to come to public halls and shrink from entering churches? The chief reason is that most people dislike above all else to be called hypocrites. They have the mistaken idea that to be seen entering a church building is to be making a certain Christian profession. As yet they are not willing to declare themselves Christian in case their associates, knowing their lives, regard them as insincere and inconsistent. Therefore, they stay away. Also to enter a church is to be plunged into the style of worship that goes on in that church and there is fear of personal embarrassment through ignorance of procedures. So, rather than be noticed standing or sitting at the wrong time or fumbling in ignorance a hymn or prayer book others know so well, they stay away. Perhaps it is the very situation that Jesus found, and which led him to speak in the open rather than in synagogues. Perhaps the same discovery caused John Wesley to go out of the churches in his day to where the people were. Perhaps then, too, if men were to be won to the Church, they had first to be met and reasoned with outside the Church. Certainly it is logical to say it is a waste of time to preach in church trying to reach people who do not go to church.

This is an arresting comment and the conclusion is challenging. These observations are worthy of serious reflection.

STUART BARTON BABBAGE

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